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"DESCRIPTIVE LIST OF THE WOODCUTS

The woodcuts which adorn the first edition of the book and which are here reproduced are very remarkable, even if they are not quite up to the standard of mid-sixteenth-century work in general. They must have been executed under Hans Staden's personal supervision, and he figures in nearly all of them. He is easily recognized by his beard, and in many of them his hands are raised in prayer. The artist seems to have placed his initials, D. H., on the ship's flag in the illustration on p. 33, but it has not been possible to identify him. The lower of the two wood cuts on p. 163 has the initials H. S., but these are probably inserted to identify Hans Staden who stands immediately below them. Counting the ornaments on pp. 18 and 125, but excluding the map, there are fifty-six woodcuts, namely thirty-three in Part I. and twenty-three in Part II. Of these three are duplicated. The woodcuts appear only in the Marburg edition of 1557. The reprint at Frandfurt-a.-M. in that year has a number of fanciful woodcuts, drawn apparently from a book on Turkey or the Near East. There are pictures of elephants and camels, veiled ladies and walled cities, not one of which has any bearing on Hans Staden and his adventures. The Marburg woodcuts, on the other hand, do really illustrate the story. Many of them are very much alive and help us to see the country and the people, and to realize something of the hardships which the traveller had to endure during his captivity.

Page 31. Hans Staden's map is interesting as an early attempt at cartography, but not

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very helpful. The title reads: 'The country with the harbours which in part I saw in America. Also of the [xviii]inhabitants, how they are called, and the manner in which their countries adjoin each other. This I have contrived according to the best of my ability for the better understanding of each judicious reader.' There is an interesting note at the right-hand corner of the map by the tail of the sword-fish: 'Here Amazons are said to dwell, as I was told by the savages.' The legend was well established by the sixteenth century. Another German, Ulrich Schmidel (1534-54), went off in search of the Amazons, and Purchas adds a characteristic note: 'The Amazons are still further off. I doubt beyond the region of Truth.' For the stories of the Amazons in S. America see G. Friederici, *Die Amazonen Amerikas*, Leipzig, 1910; Southey, *History of Brazil*, 1810, I, p. 604; and generally *Archiv fur Anthropologie*, V (1872), pp. 220-225.

Pages 33, 35. Two drawings of ships.

Page 36. Shows Cape de Gell (Arzilla) and the capture of the boat.

Page 38. The ship surrounded by fish as described on p. 37.

Page 41. An interesting view of Garasu with some business-like cannon inside the enclosure. Below is the food-party on its way to Itamaraccá, while the attackers are throwing down trees across the channel.

Page 42. The harbour and settlement of Buttugaris, and the fight with the French ship.

Page 44. See Woodcut on p. 35.

Page 46. The haven of Supraway (Superaqui).

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Page 49. The island and harbour of S. Catharina with the settlement of Acutia and the cross described on p. 50.

Page56. The shipwreck, with Hans Staden reaching shore on a kind of raft. This woodcut (compare with that at p. 65) gives an excellent idea of the country described in the book. On the mainland is Brikioka (Bertioga), and adjoining, in Santos harbour, are the islands of San Vincente and Santo Amaro. To the right is the harbour of Itanhaen, where the shipwrecked sailors were cared for.

Page 63. Hans is captured on the island of Santo Amaro. An Ingenio (p. 62) is shown on the mainland. Below is Hans praying in the boat.

Page 65. The attempted recapture. Hans is seen in a boat holding a gun. At the extreme corner of the island of Santo Amaro is the bulwark in which Hans Staden was stationed. The legend reads: 'The bulwark in which I, H.S., was.' This woodcut should be compared with the sketch map at p. 58.

Page 67. Hans lying on the ground praying.

Page 68. Hans beseeching God to drive away the storm.

Page 72. Inside the settlement at Uwattibi (Ubatuba). Hans is being shaved.

Page 73. Hans with head-dress and rattles beating time while the women dance.

Page 80. Hans with his legs tied together. By him is the king's son wearing the Enduap (p. 144).

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Page 82. The attack on the settlement.

Page 83. Hans praying while the angry moon looks down on the huts. His prayer is written above his head: 'O Lord God, rescue me from this danger and bring it to a peaceful end.' This woodcut is interesting as it shows the savages smoking. There is no reference to this custom in the text, but other travellers speak of it. See, e. g., Purchas (reprint), XVI, pp. 425-6.

Page 87. Hans preparing to lay hands on the sick. The victims of the pestilence are being buried in holes by the huts.

Page 96. Hans in the boat speaking with the crew of the Portuguese ship.

Page 100. This shows Hans attempting to bleed the sick slave, the slave being dispatched with the club, and his body being cut up.

Page 102. Hans escapes to the French ship, but is repulsed.

Page 106. The camp at Boywassu Kange.

Page 107. The fight with the Tupinikin.

Page 108. The fate of the prisoners.

Page 111. The other prisoners are paraded in the camp.

Page 113. The miracle of the cross. Women with their children on their backs.

Page 115. The fishing expedition. Hans is seen praying. The storm is shown in the background.

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Page 121. The fight in the harbour of Rio de Janeiro.
Page 122. The homeward voyage.
Page 127. Two chiefs, one with the sacrificial club, the other wearing head-dress and the Enduap (p. 144).
Page 132. The huts and stockade, with heads on the entrance-posts.
Page 133. Making fire.
Page 134. A hammock.
Page 135. Fishing.
Page 138. This is identical with the woodcut on p. 113.
Page 141. Preparing the drink.
Page 143. Lip-stones.
Page 144. The ornament of ostrich plumes, called Enduap.
Page 148. Pots, and the rattle called Tammaraka.
Page 155. This is identical with the woodcut on p. 72.
Page 156. See woodcut on p. 73.
Page 157. The sacrificial club, called Iwera Pemme.
Page 158. Preparations for a cannibal feast.
Page 159. (a) The victim being painted; (b) the club hanging in the hut (p. 157).
Page 160. The victim drinking with his captors.

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Page 161. The victim tied with the rope Mussurana (p. 156).
Pages 162, 163. These woodcuts need no comment.
Page 164. A wart-hog.
Page 165. An opossum.
[AW: Those illustrations which have been reproduced for the files are starred in list of illustrations, category 126]

1: Staden--1-8 (1553-54) 1928 Tupinamba 1-9
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"Very little is known about Hans Staden except the story of his voyages and captivity among the Tupi Indians of Brazil. He was born at Homberg in Hesse, where his parents had settled, and later when he returned from the New World he was living at Wolfhagen, not far from Cassel. Of his youth nothing is reported. He appears to have had some kind of education, after which he was trained as a gunner, and when still a young man, with the call of the New World upon him, he sailed early in 1547 from Holland for Lisbon in the hope of finding employment in one of the Portuguese ships sailing for America. Lisbon at that time had a German colony of its own, for the Welsers and Fuggers had their factors there, and Germans were freely recruited through the great commercial factory at Antwerp to serve as gunners in the Portuguese ships. Staden found a German inn at Lisbon where he lodged and where he must have encountered many of his countrymen, but when he arrived the King's ships had left. His host, hwoever, procured him employment in a vessel which was about to depart, carrying a cargo of convicts to Brazil, and some time in June 1547 he set sail. The captain had been ordered to seize any ships which were poaching on the Portuguese preserves off the African coast, and to attack French interlopers in Brazil, and after taking a prize and [2] encountering heavy weather they reached Pernambuco on January 28, 1548. Staden's first five chapters describe his voyage out, his adventures in the neighbourhood of Pernambuco, and his return to Europe. The rest of his book is taken up with the account of his second voyage, his captivity among the savages, and his final

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escape.

Brazil had been discovered in 1500 by Vincent Pinzon, who landed on the coast near Cape St. Augustin in the State of Pernambuco and took possession in the name of the Spanish crown. Subsequently it appeared that the country was withing the Portuguese limits of demarcation agreed to by the Treaty of Tordesillas, and the Portuguese lost no time in exploring the new territory. Preoccupied, however, with maintaining themselves in India and the Far East, they did little for thirty years towards establishing themselves in Brazil. A few ships traded there with the natives, or set down criminals, but it was not until 1531 that anything like a serious effort was made at colonization. Hereditary Captaincies were then set up at several points along the coast, and by 1549 the whole colony was governed direct from Bahia. Duarte Coelho Pereira had been established at Pernambuco with his wife and children and kinsmen, and for some years peace and prosperity attended their efforts, but in 1548 war broke out with the natives, and when Hans Staden arrived he found himself in the thick of the fighting. The natives had besieged the Portuguese settlement of Garasu. Coelho could not spare any men, as he was expecting to be attacked himself, but he detailed the new-comers to assist the beleaguered settlers, and Hans Staden went off with forty men in a boat to their relief. He gives an interesting account of the methods adopted by the garrison, which consisted of some ninety men, to withstand a large besieging force estimated, with [3] considerable exaggeration, at eight thousand men, and after a fruitless attempt by the attackers to cut off the food supplies and smoke out a food party with the fumes of burning pepper. the natives withdrew, and terms were arranged between them and the Portuguese. Hans Staden then sailed again for Portugal, where he arrived in October 1548 after an absence of sixteen months. There seems little doubt that by this time he had acquired a good working knowledge of Portuguese.

When Hans Staden returned to Europe men's minds were full of the conquest of Peru and aflame with the promise of untold wealth. An expedition was setting out from Seville for Rio de la Plata under Don Diego de Senabria, and Staden with a host of other adventurers joined the ships. The fleet, which consisted of three ships, set sail at Easter 1549, but the expedition was unfortunate from the first. The vessels encountered severe weather and were separated off the coast of Guinea, and the boat which carried Staden was delayed by contrary winds for four months. Finally, when they had been six months at sea, land was sighted, and after narrowly escaping destruction off the rocky coast of Paranagua, the ship found refuge in a harbour where it was hailed by a boat full of natives, in which were two Portuguese settlers who gave the captain his bearings. It had been agreed that if the ships were separated during the voyage they should meet at the island of Santa Catharina, where Senabria had been instructed to found a colony in close proximity to the Portuguese settlement at San Vincente, and when the wind was favourable the captain sailed southwards in search of it. The wind changed, however, and he was forced to seek shelter in another harbour which he could not identify, but which turned out eventually to be the very haven he was seeking. Here, after three weeks, he was joined [4] by the second ship, but the third vessel was never heard of again. The crews now began to collect provisions for their voyage to Rio de la Plata, but one day a terrible calamity befell them, for the larger ship was lost in the harbour, and they were left with one ship only which was too small to attempt the voyage. For two years the survivors were forced to remain, cut off from the outside world, and supplied with food by the natives for so long only as they had hooks and knives to give them. After the supplies had given out they subsisted as best they could upon lizards, field-rats, and shell-fish, and whatever else they could catch. Finally the crews separated into two parties, one party setting off by land for Asuncion, where there was a Spanish colony, a journey which they could not expect to accomplish in less than six months, while certain of the others sailed with the ship to the Portuguese colony at San Vincente to see if a larger vessel could be freighted to complete the voyage to Rio de la Plata. Of the land party some survivors reached their destination after many hardships and dangers, but Hans Staden and his companions in the ship encountered fog and storms, and were finally shipwrecked and cast away on a desolate coast which no one could identify. Luckily a Frenchman who was running to and fro to warm himself espied some huts behind the trees. This turned out to a Portuguese settlement, and the castaways were relieved to find that they were only two leagues from San Vincente. A

1: Staden--1-8 (1553-54) 1928 Tupinamba-5
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ship was sent to fetch those who had remained behind, and when the men had recovered from their hardships they set to work to maintain themselves as best they could.

San Vincente, where they found themselves, was situated on an island of that name formed by an inland tidal channel, sometimes called the Santos river, on which the city and seaport of Santos now stands. It was the first Portuguese colony in Brazil, and at that time, and until 1710, the principal harbour of the Captaincy. To the east of San Vincente was another island called Santo Amaro, and on the mainland and protecting one of the channels, was a fort known as Brikioka (Bertioga), which was manned by the offspring of a Portuguese exile named De Praga, who lived there with a large tribe of his children. The Portuguese were friendly with the Tupinikin, a tribe inhabiting the neighbouring country, but were in deadly enmity with the Tupinambá to the north, from whom they were in constant danger of attack. It had been decided to erect another fort on the island of Santo Amaro opposite Bertioga, but this had been left unfinished since no one could be found to serve there. The Portuguese, learning that Hans Staden was a gunner, offered him a good salary and a promise of royal favour if he would take charge of the place, which he agreed to do for four months, by which time Thomé de Souza, the first governor-general of Brazil, was expected to arrive. Hans Staden took possession and with three companions guarded the fort safely until de Souza landed. He was then persuaded to continue his employment for two years more, after which he was to be sent home on the first ship returning to Europe. One day, while he was out hunting, he was surrounded and captured by the hostile Tupinambá, and it is with this episode and its consequences that the main portion of his book is concerned.

It is a moving and exciting story. The Tupinambá regarded the Portuguese as their bitterest enemies, fit only when caught to be cooked and eaten. They complained that the Portuguese, when they arrived to trade, had induced the natives to enter their ships and had then seized and enslaved them, or had sold them to their enemies. Hans Staden was carried [6] off to their settlement at Ubatuba, to the south of San Vincente, his eyebrows were shaved off with a piece of glass, and soon his beard disappeared as well, and it was obvious that he was to be killed and eaten. He seems during his two years of enforced idleness in the harbour of Santa Catharina to have learnt the Tupi language, and he protested indignantly that he was not a Portuguese at all, but a German, and an ally of the French who were the friends of his captors. The savages replied with some point that he had been taken from a Portuguese settlement, and, as one of the chiefs remarked afterwards, the story was an old one, for he himself had caught and eaten five Portuguese, all of whom had protested that they were Frenchmen and yet they lied. One faint hope remained. There was a French trader in the neighbourhood who was brought in to determine the prisoner's nationality. He addressed Hans Staden in French, which the latter did not understand, and forthwith, without further inquiry or delay, abandoned the wretched man to his fate, telling the savages that he was indeed a Portuguese, their

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enemy and his, and that the sooner he was eaten the better. We next see the prisoner hopping with his legs tied together in and out of the huts, while his tormentors felt his flesh and quarrelled as to who had the best right to the fattest bits. Hans Staden sang a hymn and prepared for death, but was saved for the moment by a timely attack of tooth-ache which prevented him from eating, and he grew thin.

It was at this stage that some doubts as to his nationality began to dawn upon his captors. The colour of his beard (which was red) had already attracted remark, since the Portuguese had mostly black beards, and the savages could not run the risk of eating a Frenchman or even an ally of the French. Then, by a lucky chance, one of his masters fell sick[7] while he was away on an expedition, and sickness seized the whole of his party. There had already been some talk about the man in the moon looking down angrily upon the savages' huts, and now the sick chief sent a messenger to ask the prisoner to tell his God to make him well again. No one can blame Hans Staden for making the most of his opportunities, and he played his cards with caution and skill. He replied that his God was indeed wrath with the chief and his people because they had called him a Portuguese and had threatened to eat him. Nevertheless, he went about laying his hands on the sick, and although his ministrations were not wholly successful, for many of the sufferers died, yet the chief recovered, and Hans Staden's stock began to rise. They told him their dreams. One chief, who on an earlier occasion had partaken so freely of roasted Portuguese that his digestion was permanently impaired, was much perturbed at his terrible nightmares and vowed that he would never touch Portuguese flesh again. Even Hans Staden's great enemy, a chief named Alkindar, on promising to mend his ways, was cured of eye-ache. Then the French trader returned collecting feathers and pepper, and he so far repented of his previous conduct as to tell the savages that Hans was indeed an ally of his people and that they had better let him go. But the Tupinamba were not going to part with their prophet, and the Frenchman departed alone.

It is doubtful if Hans Staden was ever again in danger of death, but he was to witness a good deal of cannibalism. The reader can follow the gruesome details for himself, but the rites and ceremonies observed in connection with the slaying and eating are curious and interesting. The victim was painted and adorned with feathers and his eyebrows were shaved. For a time at least he was well treated. He [8] received a hut and furniture and was provided with a wife. Meanwhile his captors visited him frequently and examined him to see which of his limbs and joints they proposed to claim. His children were reared and might or might not suffer the same fate as the father. When all was ready invitations were sent out to the neighbouring tribes to partake of the feast. The club with which the victim was to be dispatched was adorned with tassels and smeared with pounded egg-shells and then religiously secluded. The executioner painted himself grey with ashes and adorned his body with feathers, and after he had dispatched the prisoner (who was expected to show complete indifference to his fate), blood was drawn from "the slayer's arm, and he was forced to retire to his hut for a time and lie in his hammock, amusing himself with a miniature bow and arrow to keep his eye in, this practice of seclusion and purification being intended doubtless to protect him from the angry ghosts of his victim. These rites and ceremonies, having been described by an eye-witness, are extremely valuable. Unfortunately the writer has added a wealth of detail which is merely sickening. He was determined that not a fraction of the horrors he had escaped should be lost on his readers."

1: Staden--8-14 (1553-54) 1928 Tupinamba 1-7
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"Although Hans Staden was to some extent now an honoured guest among the Tupinambá, he was not to regain his liberty for a considerable period. A bitter disappointment awaited him, for a French ship which arrived to trade for pepper, monkeys and parrots refused to take him away for fear of offending the savages. The crew did not even give him a shirt to cover his nakedness. In his desperation Hans Staden made his one dash for liberty. He fled from his keepers and swam out to the boat, but the Frenchmen refused to taked him in, and he was forced to swim back to the shore. Later he expressed the hope that God would forgive these men, but it is clear that he could not bring himself to do so, and on learning that the ship must have foundered on the return voyage he remarks only that such cruelty and want of pity could not go unpunished. When the next French ship arrived, however, he found himself among friends. By means of a clever ruse he contrived to be taken on board, and finally, amidst the lamentations of his captors, in whose hands he had remained for nearly a year, he commenced his homeward voyage. His perils were not yet over, for he was severely wounded in a skirmish with a Portuguese vessel in the harbour of Rio de Janeiro, but finally on February 20, 1555, he landed safely at Honfleur. From Honfleur he travelled to Dieppe, returning to Germany by way of London and Antwerp. Of his subsequent life nothing of importance is known, but he must have settled down almost at once to write his history.

The book appeared at Marburg early in 1557, a small quarto volume adorned with woodcuts which must have been executed under the author's personal supervision. It was one of the earliest accounts of the New World and Brazil to appear in German, and its success seems to have been immediate. A second Marburg edition appeared in a few months, and two further editions were printed at Frankfurt, both dated 1557. It was frequently reprinted, and was translated into Latin, French and Dutch. A Portuguese version appeared in 1892, and there is no indication even now of any falling off in the general interest concerning Hans Staden and his adventures. How the book came to be written is by no means clear. It has been suggested that Staden was not sufficiently educated to write it himself, and that he must have compiled it under the direction of Dr. Dryander, the Marburg professor, who wrote the long-winded and [10] tedious introduction, but I do not believe it. Dryander certainly looked through the book, and probably corrected it here and there, but one has only to compare the introduction with the narrative to realize that if the learned Doctor's heavy hand had rested on Hans' Staden's work its whole character would have been changed. Moreover, Hans Staden was in no sense a dullard. He learnt Portuguese and probably Spanish. He picked up the Tupi language and spoke it apparently with considerable fluency, and I see no reason why he could not have described his adventures in the very simple language which is one of the charms of his book. It would be difficult to see how a work of this description could be better arranged. In the first place we have a straightforward narrative of the author's personal adventures and misfortunes, written briefly and without any straining after effect. In the second part we have a treatise on the customs of the Tupinambá, their polity, trade, religion, manufactures and warlike undertakings, and of the flora and fauna of the country. This survey is the result of sustained and penetrating observation, and subsequent accounts have added little to the information given in it. Particularly interesting are the chapters devoted to the marriage ceremonies, government and laws, the personal adornment and religious observances of the people. Their gods were hollow gourds or pumpkins filled with stones, which when rattled were used for purposes of divination. In Chapter XXII, Part II there is a striking account of the blessing or bewitching of these rattles by the wise men who, in return for presents, imprisoned spirits in them with power to predict future events. The prisoner saw through the imposture at once, but to a simple unsuspecting audience it must have been a solemn and mysterious ceremony. Chapter XXIII, Part II contains an interesting description of the methods adopted [11] to keep up the supply of cunning women, and in Chapter XV, Part II there is an early reference to the tradition of the visit of St. Thomas the Apostle to America. Hans Staden does not tell the whole story, but when he enquired why the men had their heads shaved like monks, he was told of a mysterious personage who had visited them in times past, working miracles among the people and teaching them many strange things including the use of the tonsure. An unexpected mention occurs in Chapter XXXIII, Part I, of the weeping welcome concerning which there is much in the accounts of early travellers, and which has attracted a good deal of attention in modern times (see *Der Tränengruss der Indianer*, by G. Friederici, Leipzig, 1907). The book in fact is full of odds and ends of information which give it a special value, quite apart from the story of the author's remarkable experiences and escapes.

Throughout his narrative Hans Staden shows himself as a curious mixture of simplicity and shrewdness. He was a very pious Lutheran and was ready to see the hand of God stretched out for his special safety in every disturbance of nature. The stories of the angry moon in Part I, Chapter XXX: of the miraculous cures (Chapter XXXIV): of the Cross in Chapter XLVI of the thunderstorm in Chapter XLVII, are all regarded as the inevitable and immediate response to his prayers. He seemed to take the view that Hans Staden's perilous situation had been at last reported in the proper quarter and was now being satisfactorily dealt with. Up to a certain point the careful reader is conscious of an undercurrent of pained surprise, as if the unfortunate victim of fate was asking himself how in a world now purged of heresies such things could be allowed to happen to any pious Lutheran, and that a good deal was due to him if his contract with his Maker was to be honourably fulfilled. Once [12] he was conscious that God was on his side he was a little inclined to be presumptuous and self-centred. He was convinced, when asked to heal the sick, that his prayers would be answered, but he was seriously perturbed how to act, since he could not decide whether it would be more to his interest to let the sufferers die or live. We could wish that one or two episodes, particularly the episode in Chapter XXXIX, where a slave who had lied about him was killed and eaten, had been related in a different spirit, but it was part of the author's belief that all who wronged him should suffer both in this world and the next, and we must be careful not to judge him unfairly. It is certain that he had to face trials and dangers which would have tried the courage of many braver and more imaginative men. He was not a coward, and he really seems to have been more terrified of being eaten than of being killed. In any case we must remember that he willingly undertook the defence of the fort at Santo Amaro, which no Portuguese gunner would face, that he acquitted himself with distinction in action, and that when his captors had taken some Christian prisoners he remained by them to comfort and help them to meet their end, at a time when, apparently, he could have escaped quite easily.

The truth of Hans Staden's story does not seem ever to have been seriously questioned, although he obviously expected to be classed among the lying travellers. He is careful

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in his concluding address to the reader--a most convincing document--to mention the names of all Europeans with whom he came into contact, so that sceptics could check his statements. The learned Dryander, his sponsor, was a well-known man in his day, and he and the Landgrave of Hesse seem to have gone thoroughly into the matter, and to have cross-examined the traveller again and again without shaking him. Moreover, the sources from which even a practised writer could have compiled such a book were very few. Many of Hans Staden's statements are confirmed, in some cases strikingly confirmed, by the French missionary, Jean de Léry, who was actually in Brazil while Hans Staden was writing his book. De Léry accompanied the Huguenot expedition sent out by Coligny. He remained from 1556 to 1558 among the natives and had special opportunities for studying the Tupinambá, whose habits, appearance and language are fully described in his *Histoire d'un voyage faict en la terre du Brésil, dite Amérique*, published in 1578. It has been stated again and again by Hans Staden's German editors that de Léry, when he met with Staden's book, was so impressed by it that he remarked that he and the German traveller might have compared notes before putting pen to paper. I have searched for the authority for this statement, but I cannot find it. All I can say is that it is hallowed by continued repetition. Nor is it of much importance. The fact is that in every page of his book Hans Staden stands out as his own witness for truth. That he saw what he tells us he saw, and suffered the vicissitudes which he describes, cannot, I think, be doubted by anyone who has read his narrative with attention.

1: Staden--8-14 (1553-54) 1928 Tupinamba-7
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It is interesting to know that H. J. Winckelmann, who published his work *Der Americanischen Neuen Welt Beschreibung* in 1664, while engaged among the archives at Cassel, discovered thirty-four of the original wood blocks used by Hans Staden and used them again, although he does not seem to have known of the existence of the various editions of Staden's book which were issued in 1557. Winckelmann also printed a portrait of the traveller, which presents him as a long-bearded, solemn-looking elderly man clasping a book in his left hand, but I do not reproduce it, since a portrait produced for the first time a century after the sitter lived is open to a good deal of suspicion. It can be found at p. 3 of the facsimile reprint of Staden's book issued by the Frankfurter Gesellschaft für Anthropologie, Ethnologie und Urgeschichte, published at Frankfurt-a.-M. in 1927."

"1. Of the two voyages which Hans Staden undertook in eight and a half years. (7) The first journey was from Portugal, the second from Spain to the New World of America.
2. In what manner he was carried to the country of the savage people Toppinikin (who are subject to the King of Portugal), where he was employed as a gunner against the enemy; and how at last he was captured by the enemy and carried away and remained for nine and a half months a prisoner with them in danger of being killed and devoured.
3. How God in merciful and wonderful manner delivered him from his enemies and restored him to his fatherland.

All of which is now related in print to the honour and glory of God and in thankfulness for his wondrous mercies."

"7. The eight and a half years must refer to the period between Staden's first leaving home and his final return. The first voyage lasted sixteen months, from 29 April 1547, when he set out from Kampen, to 8 October 1548, when he arrived back in Lisbon (ch. v). The second voyage lasted fpr about six years from the fourth day after Easter 1549 (ch. vi), to 20 February 1555, when he reached Honfleur (ch. lii)."

1: Staden--39-41 (1553-54) 1928 Tupinamba 1-4
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[AW: This account of Indian warfare dates from Staden's first voyage to Brazil. The remainder of the material extracted refers to his second voyage.] "It so happened that the savages who inhabit this place rebelled against the Portuguese who had enslaved them, and the commander besought us for the love of God to occupy a settlement called Garasu, (18) five miles from the harbour of Marin where we lay, which had been attacked by the savages. The people at Marin were powerless to help the settlers, for they feared an attack from the savages.

Accordingly we set off to Garasu with forty men from our ship, travelling there in a small boat. The settlement lay in an arm of the sea which extended two miles inland. The defenders numbered some ninety Christians under arms. To them might be added

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"18. Iguarassú, which means a big canoe. It was one of the first factories founded by Coelho on the river of that name. Sir Richard Burton describes these savages as the Caetés, a warlike and cannibalistic tribe inhabiting the sea-board of Pernambuco. On the occasion mentioned in the text they had risen against the Tabayarás who were allied to the Portuguese. The writer of the anonymous Treatise of Brazil (1601), Purchas (reprint), XVI, p. 442, speaks of the 'contrarieties' between the Caetés and 'them of Pernambuco.'"

thirty Moors and Brazilian slaves, the property of the settlers. The attackers were estimated to number about 8,000; we were closely invested and had only a palisade of rails to protect us.

The nature of our defences and how they fought against us.

The settlement in which we were besieged was surrounded by woods in which the savages had made two forts out of trees, and thither they retreated at night or when we attacked them. In addition they had dug pits in the ground, and here they lay hid during the day ready to attack us, and when we fired at them they dropped into the pits and so escaped our shots. Indeed, they had invested us so closely that we could not stir. They approached the settlement [40] and fired arrows into the air, intending that they should fall upon us behind our defences. They used also arrows bound with cotton and wax which they lit, hoping to set fire to the roofs of our huts, boasting that they would eat us when they caught us. We on our part had very little to eat, and what we had was soon finished, for it was the custom to fetch daily or every other day fresh roots to make meal or cake, and now we could not stir to get them.

When we saw that we were becoming short of food we sent two boats to a place called Tammaraka (19) for provisions, but the savages had thrown great trees across the channel and had assembled on either shore to prevent us. We were able to break through these obstructions, but about half way we ran aground. The savages could not reach us,

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"19. Itamaracca, a well-known island colonized by the Portuguese in 1535."

but they threw down dry wood from their camp between the boats and the shore, intending to set fire to it and to burn the pepper which grows there, and thus to smoke us out of the boats. They did not succeed, however, and in the meantime the tide returned and we reached Tammaraka in safety and replenished our stores. We then set out on our return voyage, but once again the savages sought to stop us. They had thrown trees into the channel as previously, and were waiting in the shelter of the shore. They had also partly felled two trees and had tied them at the top with a plant called Sippo, which grows like a hop plant but is thicker. They made fast the ends in their camp, intending as we passed to pull the ropes so that the trees might fall and crush our boats.

The first tree, as we broke through, fell towards their camp, the second fell behind us in the water, and as we passed through we called to our companions in the settlement to come to our assistance. Then the savages set up a great shout so that the men in the settlement should not hear us, for there was a thick [41] wood between us and the camp, and our companions could not see us although we were close to them and they could have heard us if the savages had not raised their shouts.

At last, however, we reached the settlement with the victuals, and when the savages saw that they could do nothing they made overtures for peace and withdrew. The siege had endured almost for a month. Several of the savages were dead, but we had not lost a man.

1: Staden--39-41 (1553-54) 1928 Tupinamba-4
116, 726

When we saw that the savages desired peace we returned to our ship at Marin and took in water and mandioca meal, and the commander was much indebted to us for what we had done."

1: Staden--57-58 (1553-54) 1928 Tupinamba 1-3
116, 131

"SANCTE VINCENTE is an island and lies close to the mainland. In it are two settlements: the one called in the Portuguese tongue Sancte Vincente, and in the savage tongue Orbioneme: the second settlement is situated some two miles away and is called Uwawa Supe. (32) There are also certain houses in the island called Ingenio (33) where sugar is made.

The Portuguese live in the island and are friendly with a Brazilian tribe called Tuppin

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"32. Uwawa Supe may have occupied the site where Santos afterwards arose, the first tenement being a Casa de Misericordia built by Braz Cubas in 1543 [R. B.].
33. Ingenhio (engenho) signifies a sugar plantation. See ch. xviii. The first engenho was erected close to S. Vincente by the governor Martim Affonso. When Staden was there the place was in charge of Peter Rösel, a factor of the banking and commercial house of Schetz of Antwerp."

l: Staden--57-58 (1553-54) 1928 Tupinamba-2
116, 131

Ikin. (34) The country of the Tuppin Ikins reaches for eighty miles inland and for about forty miles along the coast.

"34. Tupinikin, Tupinambá. These two tribes, which figure frequently in the narrative of Hans Staden, were branches of the great Tupi race which is supposed to have originated in the region of Uruguay, and to have spread northwards, monopolizing the coasts and the best river valleys. There were many branches of the same family, but they had the same customs and spoke the same language. See generally *Die Tupistämme und ihre Sprache in der Captiania S. Vincente* (S. Paulo), by Klaudius Bode, in Korrespondenzblatt der Deutschen Gesellschaft für Anthropologie, Ethnologie und Urgeschichte, Brunswick, 1918, Band 69, Nos. 5/8, pp. 51 ff. E. J. Payne, *History of the New World called America*, Oxford, 1899, II, p. 429. Sir Richard Burton in his introduction to the Hakluyt Society's edition of Hans Staden (pp. lxii ff.), has much to say on the 'Indians' of Brazil. The Tupinambá, as we shall see, were allies of the French, while the Tupinikin allied themselves to the Portuguese.

1: Staden--57-58 (1553-54) 1928 Tupinamba-3
116, 131

This tribe is encompassed to the north and south by hostile tribes. Those to the south are called Carios; [58] those to the north are named Tuppin Imba. They are also known by their foes as Tawaijar, which is to say enemy. The Portuguese have suffered much injury from these people, and even today they go in fear of them."

Staden--58-61 (1553-54) 1928 Tupinamba 1-4
116, 175

"Five miles from Sancte Vincente is a place called Brikioka. (35) Here the people are in touch with the savages, their enemies, who sail thither between an island called Sancto Maro (36) and the mainland. At this point a number of mameluke (37) brethren were stationed to protect the passage. Their father was a Portuguese and their mother was a Brazilian woman, and they were skilful and experienced both in Christian and savage speech and customs. The eldest among them was called Johan de Praga, the

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"35. Brikioka=Bertioga on the mainland, opposite the island of Santo Amaro. Sir Richard Burton visited the Fortalezza da Bertioga in 1865 and described its appearance in his preface to the Hakluyt Society's edition of Hans Staden. The present reader is referred to the the map (p. 58) and to the woodcut at p. 65, which explain the situation of Brikioka in relation to S. Vincente and Santo Amaro.

36. This is the island of Santo Amaro. See last note.

37. The offspring of white men and Indian women were called mamelukes (mamalucco).

second Diego de Praga, the third Domingus de Praga, the fourth Francisco de Praga, the fifth Andreas de Praga, and the father was known as Diego de Praga.

About two years before I arrived these five brethren had undertaken, in conjunction with the friendly savages, to build a fort in the native fashion as a bulwark against the enemy, and this they had accomplished. Certain Portuguese had joined them and dwelt there, as it was a fruitful country, but their enemies, the Tuppin Imba, had discovered this and had prepared themselves for war in their own country some twenty-five miles away. One night they arrived with seventy canoes and had attacked the settlement, as their custom was, an hour before daybreak, forcing the mamelukes and Portuguese into a hut which they had built of earth where they defended themselves. [59] The other savages had also defended themselves stoutly in their huts, so that numbers of the enemy were killed. In the end, however, the enemy prevailed and burnt the settlement of Brikioka and captured all the savages, but the Christians, numbering about eight, and the mamelukes remained safe in their house, for God was their protector. As for the captives they were forthwith hacked in pieces and divided up, after which the attackers returned to their own country. . . . It did not seem wise to the commanders and the community to leave the place, but they decided to rebuild it more strongly, since at this point the whole country could be defended. And they did so.

When the enemy observed that the settlement of Brikioka was too strong to be attacked,

1: Staden--58-61 (1553-54) 1928 Tupinamba-3
116, 175

they passed at night close to the place by water and captured whomsoever they could in the neighbourhood around Sancte Vincente. For those that dwelt inland imagined that they were in no danger, since the settlement close by was so strongly fortified, and for this they paid the penalty. Then the dwellers there commenced to build a fort by the water in the Island of Sancte Maro, which lies immediately opposite Brikioka, and to furnish it with guns and men, with intent to prevent the passage of the savages. They began to set up the fort on the island, but it remained unfinished since, as I was told, no Portuguese gunner would stay there. I was then at that place looking about me, and when the people learnt that I was a German with some knowledge of guns, they desired me to take duty [60] in the fort and prepare for the enemy, offering to find me companions and to pay me a good wage. They promised also if I would do this that I should receive favours from their King, who was always pleased to show his pleasure to those who offered help and counsel in the New World.

I then made an agreement with them to serve four months in the fort, by which time an officer was due to arrive from the King with ships and material for the building of a stone blockhouse which would be much stronger. And so it fell out. During most of the time I was in the blockhouse with three others and some guns, but we were in great danger from the savages, for the fort was not strong, and we had to keep perpetual watch lest the savages should slip past in the darkness, which they tried to do on several occasions; but God was with us and showed them to us in the night watches.

1: Staden--58-61 (1553-54) 1928 Tupinamba-4
116, 175

After some months the King's officer arrived, for the people had petitioned the King on account of the pride and insolence of the enemy thereabluts, and had reported how fine a country it was and that it ought not to be abandoned. Therefore the officer arrived, who was called Tome de Susse, with intent to improve matters and to survey the country and inspect those places which the inhabitants desired to strengthen.

Then the people made report to the officer concerning my services and told him how I had stationed myself in the fort where no Portuguese would remain, since it was so badly defended. The officer was much gratified and promised to report the matter to the King when God brought him safely home to Portugal, and that I should be rewarded.

My period of service, namely four months, being now finished, I desired my release, but the orricer and the people begged me to remain for a further period in their service. I consented and agreed to serve for two years more on condition that when this time was [61] at and end they would then without hindrance set me on the first ship for Portugal in order to obtain my reward. Then the officer gave me the commission, which it is customary to bestow on the King's gunners who demand it. The bulwark was constructed of stone and fortified with a number of cannon, and I was ordered to take charge of the place and keep a careful watch."

1: Staden--61 (1553-54) 1928 Tupinamba 1-2
116, 721

"It was necessary for us to keep particular watch at two seasons of the year, especially when the savages go forth to make war on their enemies. Of these two seasons the one occurred in the month of November, when certain fruit which they call in their language Abbati became ripe, from which fruit the savages make a drink called Kaa Wy. At the same time they gather a root called mandioca which they mix with the fruit when it is ripe to make the drink. This drink is made ready against their return from war so that they can enjoy it when they eat their enemies, and they make merry for a whole year when the time of the Abbati arrives. We had also to look for attacks in the month of August when they go out to catch fish. The fish at this season ascend into the fresh water which flows into the sea, in order to deposit their spawn. The name of this fish in the savage tongue is Bratti, (39) but the Spaniards call them Lysses. At this season

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"39. Bratti (Portuguese *Tainha*) were apparently a species of white mullet. The writer of the anonymous *Treatise of Brazil* (1601) in Purchas (reprint), XVI, p. 485, says 'a fish called Tainhas and a great multitude, and it hath beene tried that the Tainha beeing fresh and laid to the stinging of a Snake is another Unicorne.'

1: Staden--61 (1553-54) 1928 Tupinamba-2
116, 721

the savages are accustomed to sally forth to make war, so that they may be well supplied with food. They catch the fish in small nets and shoot them also with arrows. Then they take them home and roast them, and make a meal from them which they call Pira Kui."

1: Staden--62-64 (1553-54) 1928 Tupinamba-1-4
116, 726

"I had a savage man for a slave of the tribe called Carios who caught game for me, and it was my custom to make expeditions with him into the forest.

It fell out after a time that a Spaniard from Sancte Vincente came to me to the island of Sancte Maro, a distance of about five miles, and was with me in the fort where I lived, and with him came also a German called Heliodorus Hessus, (40) son of the deceased Eobanus Hessus. He had been stationed in the island of Sancte Vincente in an Ingenio

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"40. This was Helius Eobanus Hessus, humanist, born 6 January 1488 at Bochendorf in Hesse. He died 6 October 1540 at Marburg. His son Heliodorus, who early developed a roving disposition, was born in 1529, and in 1548 he left Europe for Brazil, where he was engaged as a clerk in a sugar plantation near San Vincente. He was lost sight of for some years. In 1565 he led a troop of 'Mamelukes' and Indians to Rio de Janeiro to the assistance of Estacios de Sá against the French, after which he seems to have remained at Rio. See G. Schwertzele, H. E. Hessus, ein Lebensbild aus der Reformatzionzeit. Halle, 1874; C. Krause, H. E. Hessus. Gotha, 1879.

1: Staden- 62-64 (1553-54) 1928 Tupinamba-2
116, 726

where they make sugar. This Ingenio belonged to a Genoise named Josepe Ornio, (41) and Heliodorus was his clerk and manager. (Ingenio is used to designate the houses where sugar is made.) I had had dealings with this Heliodorus previously, for when I was shipwrecked with the Spaniards I found him in the island of Sancte Vincente and he showed me much kindness. He came to see how I was situated, for he had heard perchance that I was sick.

The day previously I had sent my slave into the forest to hunt for game, intending to go on the following day to fetch it so that we might have food, for in that country there is little to be had except what comes out of the wilderness.

As I was going through the forest I heard loud yells on either side of me, such as savages are accustomed to utter, and immediately a company of savages came running towards me, surrounding me on every side and shooting at me with their bows and arrows. Then I cried out: 'Now may God preserve my soul.' Scarcely had I uttered the

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"41. Giuseppe Adorno. The Adornos belonged to a noble Genoese family which settled in Brazil and founded a sugar factory at S. Vincente. Giuseppe is said to have lived to be a hundred. In 1598-90 he established the Carmelites at Santos, whence they passed to Rio de Janeiro [R. B.]"

words when they threw me to the ground and shot and stabbed at me. God be praised they only wounded me in the leg, [63] but they tore my clothes from my body, one the jerkin, another the hat, a third the shirt, and so forth. Then they commenced to quarrel over me. One said he was the first to overtake me, another protested that it was he that caught me, while the rest smote me with their bows. At last two of them seized me and lifted me up, naked as I was, and taking me by the arms, some running in front and some behind, they carried me along with them through the forest at a great pace towards the sea where they had their canoes. As we approached the sea I saw the canoes about a stone's throw away, which they had dragged out of the water and hidden behind the shrubs, and with the canoes were great multitudes of savages, all decked out with feathers according to their custom. When they saw me they rushed towards me, biting their arms and threatening me, and making gestures as if they would [64] eat me. Then a king approached me carrying the club with which they kill their captives, who spoke saying that having captured me from the Perot, that is to say the Portuguese, they would now take vengeance on me for the death of their friends, and so carrying me to the canoes they beat me with their fists. Then they made haste to launch their canoes, for they feared that an alarm might be raised at Brikioka, as indeed was the case.

Before launching the canoes they bound my hands together, but since they were not all from the same place and no one wanted to go home empty-handed, they began to dispute with my two captors, saying that they had all been just as near to me when I was taken, and each one demanding a piece of me and clamouring to have me killed on the spot.

Then I stood and prayed, expecting every moment to be struck down. But at last the king, who desired to keep me, gave orders to carry me back alive so that their women might see me and make merry with me. For they intended to kill me 'Kawewi Pepicke': that is, to prepare a drink and gather together for a feast at which they would eat me. At these words they desisted, but they bound four ropes round my neck, and I was forced to climb into a canoe, while they made fast the ends of the ropes to the boats and then pushed off and commenced the homeward journey."

1: Staden--64-
116, 223, 301

(1553-54) 1928

Tupinamba

"There is another island close by the one where I was captured in which water-birds nest which are called Uwara, (42) and they have red feathers. The savages asked me whether their enemies the Tuppin Ikins had been there that year to take the birds during the nesting season. I told them that the Tuppin Ikins had been there, but they proposed to visit the island to see for themselves if this was so, for they value the feathers of these birds exceedingly since all their adornment depends upon them. It is a peculiarity of these birds that when they are young the feathers are a whitish-grey. They then become dark grey and so they fly for about a year, after which the feathers turn red, as red as paint."

"42. Guará is the Tupi name for the American flamingo. The bird is described in Pt. II, ch. xxxiv."

1: Staden--66-70 (1553-54) 1928 Tupinamba 1-5
116, 727

"When we were about seven miles from Brikioka towards the country of the savages it was by the sun about four o'clock in the afternoon of the same day on which I was captured.

My captors passed by an island and ran the canoes ashore, intending to spend the night there, and they carried me from the canoe to the land. I could scarcely see, for I had been wounded in the face, nor could I walk on account of the wounds in my leg, but could only lie down on the sand. [67] Then they stood round me and boasted that they would eat me.

So in mighty fear and terror I bethought me of matters which I had never dwelt upon before, and considered with myself how dark is the vale of sorrows in which we have our being. Then, weeping, I began in the bitterness of my heart to sing the Psalm: 'Out of the depths have I cried unto thee.' Whereupon the savages rejoiced and said: 'See how he cries: now is he sorrowful indeed.'

Then they considered and decided that the island was not a suitable place in which to spend the night, and they returned to the mainland where there were huts which they had erected previously, and it was night when we came there. The savages beached the canoes and lit a fire and afterwards took me to it. There I had to sleep in a net (43) which they call in their tongue Inni. These nets are their beds and they make [68] them fast to two posts above the ground, or if they are in the forest they tie them to two trees. So I lay there with the cord which I had about my neck tied high up in a tree, and they lay round about me all night and mocked me saying in their speech: Schere inbau ende, which is to say: 'You are my bound beast.'

Before daybreak we were once more on our way and rowed all day, so that by Vespers we were some two miles from the place where they intended to spend the night. Then great black clouds arose behind me which were terrible to see, and the savages laboured at the oars, striving to reach land and to escape the wind and darkness. But when they

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"43. Peter Carder, who dwelt among the Tupi Indians for some months between 1578 and 1586, writes of the hammocks: 'They hanged up their Beds tying them fast to a couple of Trees, being a kinde of white Cotton Netting, which hanged two foot from the ground, and kindled fire of two sticks which they made on both sides of their Beds, for warmth, and for driving away of wilde beasts.' Purchas (reprint), XVI, p. 139.

saw that their efforts were in vain they said to me: *Ne mungitta dee Tuppan do Quabe, amanasu y an dee Imme Ranni me sisse*, which is to say: 'Speak with your God that we may escape the wind and rain.' I kept silence, but prayed in my heart as the savages required of me: 'O almighty God, Lord of heaven and earth, who from the beginning hast succoured those that call upon thee, now among the heathen show thy mercy to me that I may know that thou art with me, and establish thee among these savages who know thee not, that they may see that thou hast heard my prayer.'

I lay bound in the canoe and could not turn myself to regard the sky, but the savages looked steadfastly behind them and commenced to say: *Oqua moa amanasu*, which means: 'The great storm is departing.' Then I raised myself as best I could and looked back and saw that the clouds were passing, and I praised God.

When we came to land they did with me as before and bound me to a tree, and lay about me all night telling me that we were approaching their country where we should arrive on the morrow about evening, at which I rejoiced not at all....On the same day about Vesper time (reckoning by the sun) we came in sight of their dwellings after we had been journeying for three days. The place to which I had come was thirty miles distant from Brikioka where I had been captured.

When we were near the dwellings I saw that the place was a small village with seven huts, and it was called Uwattibi (44) (Ubatúba). We landed on a beach close by the sea, and there were the women folk in a plantation of mandioca roots. They were going up and down gathering roots, and I was forced to call [70] out to them and say: A junesche been ermi vramme, which means: 'I your food have come.'

As we landed, all the women, young and old, came running out of the huts, which were built on a hill, to stare at me. The men went into their huts with their bows and arrows, leaving me to the pleasure of the women who gathered round and went along with me, some in front and some behind, dancing and singing the songs they are wont to sing to their own people when they are about to eat them.

They then carried me to a kind of fort outside the huts called Ywara, which they defend against their enemies by means of great rails made like a garden fence. When I entered this enclosure the women fell upon me and beat me with their fists, plucking at my beard and crying out in their speech: Sehe innamme pepikeae, which is to say: 'With this blow I avenge me of my friend, that one who was slain by your people.'

After this they took me into the huts where I had to lie in a hammock while the women surrounded me and beat me and pulled at me on all sides, mocking me and

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"44. A small settlement near San Vincente."

1: Staden--66-70 (1553-54) 1928 Tupinamba-5
116, 727

offering to eat me. Meanwhile the men had assembled in a hut by themselves, drinking a drink which is known as Kawi, and having their gods, called Tammerka, (45) about them, to whom they sang praises, since these gods, they said, had foretold my capture. I could hear this singing, but for half an hour none of the men came near me, and I was left with the women and children."

"45. The Tammaraka is described later. Pt. II, ch. xxii."

1: Staden--71-72 (1553-54) 1928 Tupinamba 1-2
116, 727

"How my two captors came to me and told me that they had presented me to one of their friends, who would keep me and slay me when I was to be eaten.
At this time I knew less of their customs than I knew later, and I thought to myself: now they are preparing to kill me. In a little time the two men who had captured me, namely Jeppipo Wasu and his brother, Alkindar Miri, came near and told me that they had presented me in friendship to their father's brother, Ipperu Wasu, who would keep me until I was ready to be eaten, when he would kill me and thus acquire a new name.

This Ipperu Wasu had captured a slave a year before, and had presented him in friendship to Alkindar Miri, who had slain him and gained a new name. This Alkindar Miri had then promised to present Ipperu Wasu with the first prisoner he caught. And I was that prisoner.

My two captors told me further that the women would lead me out Aprasse. This word I did not then understand, but it signifies a dance. Thus was I dragged from the huts by the rope which was still about my neck to the dancing place. All the women came running from the seven huts, and seized me while the men withdrew, some by the arms, some by the rope about my throat, which they pulled so tight that I could hardly breathe. So they carried me with them, for what purpose I knew not, and I could think only of our Saviour Jesus Christ, and of his innocent sufferings at the hands of the Jews, whereat I was comforted and grew more patient. They brought me to the hut of their king, who was called Vratinge Wasu, which means the great white bird. In front of this hut was a heap of fresh earth, [72] and they brought me to it and sat me there, holding me fast. I could not but think that they would slay me forthwith and began to look about me for the club Iwera Pemme (46) which they use to kill their prisoners, and I asked whether I was now to die, but they told me 'not yet.' Upon this a woman approached carrying a piece of crystal fastened to a kind of ring and with it she scraped off my eyebrows and tried to scrape off my beard also, but I resisted saying that I would die with my beard. Then they answered that they were not ready to kill me yet and left me my beard. But a few days later they cut it off with some scissors which the Frenchman had given them."

"46. This was the club with which victims were dispatched. See Pt. II, ch. xxviii."

1: Staden--73 (1553-54) 1928 Tupinamba
116, 727, 535

"How they danced with me before the huts in which their idols Tammerka had been set up.

After this they carried me from the place where they had cut off my eyebrows to the huts where they kept their idols, Tammerka. Here they made a ring round me, I being with two women in the centre, and tied my leg with strings of objects which rattled. They bound me also with sheaves of feathers arranged in a square, which they fastened behind at my neck so that they stood up above my head. This ornament is called in their language Arasoya. Then the women commenced to sing all together, and I had to keep time with the rattles on my leg by stamping as they sang. (47) But my wounded leg was so painful that I could hardly stand upright, for the wound had not been dressed."

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"47. These stamping dances are mentioned by other travellers--e.g. the anonymous writer of the Treatise of Brazil in Purchas (reprint), XVI, pp. 427 f.: 'their dancings are not sundrie changes, but a continuall stamping with the feet standing still or going round about, or stirring their bodie or their head, and they doe it all by such compasse and pleasantnesse as can be desired at the sound of a Timbrell.'"

1: Staden--74 (1553-54) 1928 Tupinamba
116, 727

"How, after they had danced, they brought me home to Ipperu Wasu who was to kill me.

When the dance was ended I was handed over to Ipperu Wasu who guarded me closely. He told me that I had some time to live. And the people brought the idols from the huts and set them up around me, saying that these had prophesied that they would capture a Portuguese. Then I peplied that the idols were powerless and could not speak, and that even so thay lied, since I was no Portuguese, but a kinsman and friend to the French, and that my native land was called Allemania. They made answer that it was I who lied, for if I was truly the Frenchmen's friend, how came it that I was among the Portuguese?"

1: Staden--75-76 (1553-54) 1928 Tupinamba 1-2
116, 727

"How my captors made angry complaint that the Portuguese had slain their father, which deed they desired to avenge on me.

The savages said, moreover, that the Portuguese had wounded the father of the two brothers, my captors, and had shot off one of his arms so that he died of his wounds, and that they intended to take vengeance on me for their father's death. To which I made answer that they should not visit this upon me, since I was no Portuguese, but had arrived some time since with the Castilians, and had been shipwrecked among the Portuguese, for which reason I had remained with them.

Now there was a young man of their tribe who had been a slave among the Portuguese, for the savages among whom the Portuguese dwell had waged war on the Tuppin Imbas and had captured a whole village, killing and eating the grown men. But the young ones had been carried off and bartered to the Portuguese for goods, and among them was this young man, who had passed into the hands of a master in the neighbourhood of Brikioka named Antonio Agudin of Galicia. My captors had taken this slave some three months before I fell into their hands, but as he belonged to their tribe they had not killed him. This young man knew me well and my captors enquired of him what manner of man I was. He told them that it was true that a ship had been cast away, and that the people in it were called Castilians, and that they were friends of the Portuguese. He said also that I was among them, but knew nothing

1: Staden--75-76 (1553-54) 1928 Tupinamba-2
116, 727

more of me.

When I heard this and understood that there were Frenchmen among them who came there in their ships, I persisted in my story that I was a kinsman and friend to the French, and that they should leave me alive [76] until the Frenchmen arrived and recognized me. And they kept me in close confinement, for there were certain Frenchmen in the district who had been left there to collect pepper."

1: Staden--76-77 (1553-54) 1928 Tupinamba1-2
116, 727

" How a Frenchman who had been left among the savages came to see me and bade them eat me, saying that I was truly a Portuguese.

There was a Frenchman four miles distant from the village in which I was, and when he heard news of me he came and entered one of the huts opposite to the one in which I was kept. Then the savages came running to me and said: 'Here is a Frenchman. Now we shall see whether you are in truth a Frenchman or not.' At this I rejoiced greatly, for I told myself that he was at least a Christian and would do his best for me.

Then they took me to him, naked as I was, and I found him to be a youth known to the savages by the name Karwattuware. He commenced to speak to me in French, which I could not well understand, and the savages stood round about and listened. Then, when I was unable to reply to him, he spoke to the savages in their own tongue and said: 'Kill him and eat him, the good-for-nothing, for he is indeed a Portuguese, your enemy and mine.' This I understood, and I begged him for the love of God to tell them not to eat me, but he replied only: 'They will certainly eat you.' Whereupon I bethought me of the words of the Prophet Jeremy (chapter xvii) when he said: 'Cursed be the man that trusteth in man,' and I departed from them with a heavy heart. I had on my shoulders a linen cloth which the savages had given me, although I know not where they can have obtained it. This I tore off and flung it at the French [77] man's feet saying to myself (for the sun had burnt me severely) that it was useless to preserve my flesh for others if I was to die.

1: Staden--76-77 (1553-54) 1928 Tupinamba-2
116, 727

And they carried me back to the hut which was my prison where I stretched myself in my hammock. God alone knows the misery that I endured, and weeping I commenced to sing the verse: 'Let us now beseech the Holy Ghost to save and guard us when death approaches and we pass from sorrows into peace. Kyrioleys.' But the savages said only: 'He is indeed a true Portuguese. Now he cries. Truly he is afraid to die.'

The Frenchman remained for two days in the huts, and on the third day he departed. The savages had resolved to make their preparations and to kill me on the day when everything should be ready. In the meantime they kept me very closely and mocked me continuously, both young and old."

1: Staden--77 (1553-54) 1928 Tupinamba
116, 266

" How I suffered greatly from toothache.
It fell out during my misery, just as men say, that troubles never come singly, for one of my teeth commenced to ache so violently that by reason of the pain I could not eat and lost flesh. Whereat my master enquired of me why I ate so little, and I replied that I had toothache. Then he came with an instrument made of wood, and wanted to pull out the tooth. I told him that it had ceased to trouble me, but nevertheless he tried to pull it out with force, and I resisted so vigorously that he gave up the attempt. Then he threatened that if I did not eat and grow fat again they would kill me before the appointed day. God knows how earnestly, from my heart, I desired, if it was his will, to die in peace without the savages perceiving it and before they could work their will on me."

1: Staden--78-81 (1553-54) 1928 Tupinamba 1-5
116, 727

"In what manner they brought me to their chief ruler, king Konyan Bebe, and how they dealt with me there.

A few days later they took me to another village called Arirab, the dwelling place of their chief king who was called Konyan Bebe. Here a great company had assembled, with much rejoicing in the native manner, for the people desired to see me, and he had ordered me to be brought there on that day.

As I arrived at the huts I heard a great noise, with singing and blowing of trumpets, and in front of the huts some fifteen heads had been set up on posts. These were the heads of their enemies, called Markayas, (49) whom they had eaten, and as they took me past them they told me what they were. Then I was afraid, for I could not but consider that they might treat me in the same way. When we entered the huts one of my keepers went forward and spoke, with cruel words, so that all might hear, saying: 'Behold I bring you a Portuguese slave,' as if it were a fine thing for him to have his adversary in his power,

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"49. Called Karaya in Pt. II, ch. xi."

and speaking much else besides according to their custom. He then took me to the place where the king sat, and he and his companions drank together of the drink called Kawawy until they were drunken, and they all regarded me with evil looks, saying: 'Is not our enemy now come to us? ' And I replied: 'I am indeed come to you, but I am not your enemy.' Then they gave me to drink.

Now I had heard much of this king who was called Konyan Bebe, how that he was a mighty king and a great tyrant and eater of men's flesh, and when I saw the one among them who looked like a king I went forward and spoke to him, as if I had been of his people. And I said: 'Are you king Konyan Bebe, do you still live? ' He made answer: 'Yes, I am still alive,' and I said: 'I have heard much of you, how that you are a very mighty man.' Upon this he rose up and began to strut about before me with great pomp. He had a round green stone thrust through his lips (as their custom is). (50) These

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"50. On these lipstones see Pt. II, ch. xv, and note 78. The anonymous writer of the Treatise of Brazil in Purchas (reprint), XVI, p. 426, says: 'These Indians use ordinarily, chiefly in their Feasts, Collars which they make of Wilkes...they are round and some of them so long that they reach to their breasts, and it is ordinarily among the great and principal men to have them of a span or more in length.'"

1: Staden--78-81 (1553-54) 1928 Tupinamba-3
116, 727

people make also a kind of pater noster of sea-shells, which they use for ornament. Thsi king wore six ropes of them hanging at his neck whereby I saw that he was a great personage.

The king then sat down again and began to question me as to what his enemies the Tuppin Ikins and the Portuguese were about to do; and why I had tried to shoot his people at Brikioka (for he had learnt that I was employed as a gunner against them). I made answer that the Portuguese had placed me thereand I had to obey orders. But he said that I was also a Portuguese, for the Frenchman who had seen me, whom he called his son, had told him that I could not speak with him, and that I was a true Portuguese. Whereupon I told him that I had been so long absent from my country that I had forgotten my native tongue. Then said he: 'I have already helped to catch and eat five Portuguese who said they were Frenchmen, but they all lied.'

Then, indeed, I abandoned all hope of life and commended myself to God, for I saw clearly that I must die. But he still questioned me and enquired what the Portuguese reported of him, for they must surely go in fear of him. And I replied that they spoke much of him, and of the mighty wars which he waged against them, but that now they had greatly strengthened Brikioka. Nevertheless he boasted that he would catch them all in time in the forest, as he had caught me. To which I answered that his true enemies the Tuppin Ikins were preparing twenty-five canoes to attack his country, and this indeed fell out as I had said. [80]

While the king was speaking with me the others stood by and listened, for he asked me much and told me much, bragging how many of his enemies, both Portuguese and savages, he had killed. In the meantime, while he spoke thus, the drink in the huts had been consumed, and the people were moving to another hut where more drink had been prepared. And with this the king made an end of speaking. There in the other huts they began to mock me, and the king's son bound my legs in three palces, and I was forced to hop thus through the huts on both feet, at which they made merry, saying: 'Here comes our food hopping towards us.' Then I asked my master whether he had brought me there to be killed, and he said 'No,' but that it was the people's custom to treat enemy slaves so. They now unbound my legs and began to walk round me, tearing at my flesh, one[81] saying that the skin on my head was his, another claiming the fat on my legs. After this I had to sing to them, add I sang holy songs, and when they asked me what I sang I told them that I was singing of my God. But they replied that my God was no better than dirt, calling him in their tongue Teuire. These words caused me much anguish, and I prayed and said: 'O God, thou art long-suffering indeed.' When all in the village had seen me and abused me, the king, Konyan Bebe, gave orders on the following day that I was to be closely guarded. Then they carried me away from the huts towards Uwattibi

1: Staden--78-81 (1553-54) 1928 Tupinamba-5
116, 727

where they were to kill me, and the people mocked me, crying out after me that they would not fail to come to my master's hut to drink to me while they ate me; but my master comforted me, saying that they would not kill me yet."

1: Staden--85 (1553-54) 1928 Tupinamba
116, 576

"....it is the custom of the savages, when one of them has been absent for not longer than four days, to cry over him with joy when he returns. (51)"

"51. Although Hans Staden speaks of cries of joy, this seems to be a reference to the weeping welcome, about which there is much in the accounts of the early travellers to Brazil. See A Treatise of Brazil in Purchas (reprint), XVI, p. 425: 'When any guest doth come to the house, the honour and entertainment they make him is to bewaile him: Now the guest being come into the house they set him in the Net, and after he is set, without speaking any word to him, the wife and the daughters and the other friends do sit them downe round about him with their haire loose, touching with the hand the partie: they all beginne to weepe with a high voice and great abundance of tears, and there they tell in a versified prose all things that have happened since they saw one another to that houre, and manie other which they invent, and the troubles that the guest hath suffered in his journie; and all things else that may provoke pitie and teares. The guest all this time speaketh not one word, but after they have bewailed him a good while they wipe the teares, and remaine so quiet, so modest, so pleasant and merrie that it seemeth they never wept.' See on the whole subject G. Friederici, Der Tränengruss der Indianer, Leipzig, 1907."

" In what manner the sick king Feppipo Wasu returned home.
After some days the sick persons all came back. Then was I taken to the king's huts, and he told me how the sickness had come upon them and that I must have known of it, for he well remembered my saying that the moon was wrath with them. When I heard this I told myself that it was indeed God's doing that I had spoken of the moon on that evening, and I rejoiced greatly and said: 'This day is God with me.'

I told the king that this misfortune had befallen him because he had threatened to eat me, although I was no enemy of his, and he promised that if he recovered his health no evil should happen to me. But I was at a loss what to ask of God, for it seemed to me that if the savages recovered they would kill me [87] at once, and if they died the others would say: 'Let us kill him lest greater misfortunes befall us,' as indeed they had already begun to say, and I could only submit the whole matter to God, the king beseeching me anew to make them well again. I went to and fro laying my hands on their heads as they desired me to do, but God did not suffer it and they began to die. A child first, and then the king's mother, an old woman, whose business it was to prepare the pots for the drink with which I was to be eaten. Some days later a brother died, and then again a child, and then another brother, that one who had first brought me news of their illness.

When the king saw that his children and his mother and brother were dead he began to fear that he and his wives would die also, and he begged me to tell my God to make an end of his wrath so that he might [88] live. I comforted him mightily, telling him not to despair, and that when he recovered his health he must give up all thought of killing me, which he promised, giving orders to those in his huts to cease from mocking me and threatening to eat me. He remained sick for a time, but finally he recovered, as did one of his wives who had been stricken, but there died of his family some eight persons, besides others, all of whom had treated me with great cruelty.

There were two kings in two other huts, one called Vratinge Wasu, the other Kenrimakui. Vratinge Wasu dreamed a dream, and in his dream I appeared before him and told him that he would die, and the next morning early he came to me and made complaint to me, but I comforted him, saying that he would live, but that he also must not think of killing me, nor give counsel to others to kill me. He replied that he would not do so, and that so long as those who had captured me did not kill me, so long he would do me no harm, and that even if they killed me he would not eat of me.

The second king, Kenrimakui, also dreamed a dream about me which greatly terrified him, and he called me into his huts and gave me to eat, and then he spoke to me of it and told me how, in one of his expeditions, he had captured a Portuguese whom he had killed with his own hands, after which he had eaten so much of him that his stomach had been afflicted ever afterwards, and that he would never eat another Portuguese. But now he had dreamed about me, and his dream was so terrible that he thought he was about to die. I comforted him also, and told him he would recover, but that he must eat no more human flesh.

The old women about the huts who had done me much injury, beating me and threatening to eat me, now called me Scheraeire, which signifies: 'Son, [89] do not let me die,' saying that when they ill-treated me they thought I was one of the Portuguese whom they hated. Further that they had eaten many Portuguese whose God had never been as angry as mine, and that it was clear that I was not a Portuguese at all.

After this they left me alone for a time, for they did not know what to do with me, nor whether I was in truth a Portuguese or a Frenchman. They remarked that I had a red beard like the Frenchmen, whereas the Portuguese, although they had seen some with red beards, had in general black beards.

When the terror was abated, and one of my masters had recovered, there was no more talk of eating me, but they guarded me closely and would not suffer me to go about unattended."

1: Staden--91-93 (1553-54) 1928 Tupinamba 1-2
116, 266

" Of the manner in which the savages ate a prisoner and carried me to the feast. Some days later the savages made preparations to eat one of their captives. These preparations took place in a village called Teckquarippe, about six miles away, and a company of people set out for the village, taking me with them. The slave who was to be eaten belonged to a nation called Marcaya, and we travelled thither in a canoe.

Now it is their custom when they are about to kill a man for the people to brew a drink from roots called Kawi, and after they have drunk this they kill their victim. I went to the prisoner on the eve of the day on which they were to drink in preparation for his death, and said: 'All is ready for your death,' and he laughed and said: 'Yes.' Now the rope with which [92] they bind their victims is called Mussurana, and it is made of cotton, being thicker than a man's finger, and the man agreed that all was in order, only the rope was too short, for it wanted some six fathoms in length, and he added that with his people the matter would have been better arranged. And he spoke and acted as if he were going to a merrymaking.

I had with me a book in the Portuguese tongue, which the savages had taken from a ship they had captured with the help of the French, and they had given it to me. I departed from the prisoner and read in the book, and was consumed with pity for him. I therefore returned to him, for the Portuguese are friendly with the Marcaya tribe, and told him that I also was a prisoner as he was, and had not come to eat him, but had been

1: Staden--91-93 (1553-54) 1928 Tupinamba-2

116, 266

brought there by my masters. He replied that he knew well that we did not eat human flesh. I then told him to be comforted for they would eat his body only, but his soul would be gathered to another place with the people of our nation where all was happiness and joy, but he doubted whether this was true, for he said he had never seen God. I told him that he would indeed see him in another life, and so left him.

That night a great storm of wind arose and blew so furiously that pieces of the roofs of the huts were carried away. Then the savages began to murmur against me, saying in their speech: Apo Meiren geuppawy wittu wasu Immou: 'This evil fellow, the magician, has brought this wind upon us, for he looked by day into his book of thunder,' meaning the book which I had, and they insisted that I had done this because the prisoner was a friend of the Portuguese, saying that I intended, perchance, to hinder the feast with bad weather. Then I prayed to God and said: 'Lord, thou hast protected me until now, protect me still further,' for they murmured much against me.

When day broke it was fine weather and the savages drank and were merry, but I went to the victim and told him that the great wind was my God, and that he had come to claim him. And on the following day he was eaten. The manner of this is related hereafter.(52)"

"52. The detailed description of a cannibal feast is given in Pt. II. ch. xxviii."

1; Staden--92 (1553-54) 1928 Tupinamba
116, 754

".... a great storm of wind arose and blew so furiously that pieces of the roofs of the huts were carried away. Then the savages began to murmur against me, saying in their speech: Apo Meiren geuppawy wittu wasu Immou: 'This evil fellow, the magician, has brought this wind upon us, for he looked by day into his book of thunder,' meaning the book which I had, and they insisted that I had done this because the prisoner was a friend of the Portuguese, saying that I intended, perchance, to hinder the feast with bad weather. Then I prayed to God and said: 'Lord, thou hast protected me until now, protect me still further,' for they murmured much against me."

1: Staden--93-94 (1553-54) 1928 Tupinamba
116, 789

"What happened on the homeward journey after the man had been eaten. When the feast was over we returned to our dwellings, my masters bringing some of the roast meat with them. The journey, which usually occupies one day, took three days to accomplish owing to the wind and rain, and the first evening, as we were setting up huts of wood to protect us, the savages asked me to make the rain cease. Now there was a boy with us who had a piece of the leg-bone of the dead slave with some flesh upon it, which he was eating, I told the boy to throw it away, but he grew angry, as did also the others, saying that it was their proper food. So I left the matter.

When we arrived withing a quarter of a mile of our dwellings we could proceed no further, since the waves were too much for us. We beached the canoe and waited for the next day, when we looked for better weather, and hoped to be able to take the canoe home, but it remained stormy. Then they resolved to proceed by land and come back for the canoe when the weather improved. As we were about to go, the savages finished their meal, and the boy continued gnawing the flesh off the bone, after which he threw it away, and as soon as we set out the weather improved. 'Now see,' said I, 'you doubted when I said that my God was angry because the boy ate the [94] flesh from the bone,' and they all agreed, saying that he should have eaten it out of my sight, and that the weather would then have continued fine, and so the matter rested."

1: Staden--94 (1553-54) 1928 Tupinamba
116, 755

"Before the others had taken me to the place where they ate the man, this same Alkindar had renewed his threats to kill me, but when I returned I found that during my absence he had been attacked by pains in the eyes, and was forced to lie still. He was quite blind for a time, and begged me continually to speak with my God so that he might be cured. I consented upon condition that he should cease to ill-treat me, which he promised, and in a few days he was restored to health."

1: Staden--95 (1553-54) 1928 Tupinamba
116, 439

"After I had been five months among the savages, another ship came from the island of Sancto Vincente, for it is the custom of the Portuguese from time to time to send ships which are well armed into the country of their enemies to trade with them, giving them knives and sickles in exchange for mandioca meal, which the savages have in great quantities. The Portuguese have many slaves employed in the sugar plantations and require the meal for their food. When the ships come to trade, the savages row out, one or two in a canoe, and keeping as far away as possible, they hand out their goods, and name what they require in exchange which the Portuguese then give them. All the time that the two men are close to the ship, their companions keep a look out some distance off in their canoes, and when the trading is at an end, the savages often draw near and skirmish with the Portuguese and shoot their arrows at them, after which they return."

1: Staden--98-100 (1553-54) 1928 Tupinamba 1-3
116, 266

"How a slave, who had perpetually defamed me and desired to have me killed, was himself killed and eaten in my presence.

There was a slave among the savages belonging to the nation called Carios, who were enemies of the savages and allies of the Portuguese. This man had been a slave among the Portuguese, but had escaped from them. The savages do not kill those who escape in this wise unless they commit some crime, but keep them as slaves to serve them. This slave had been three years among the Tuppin Inba people, and had declared that he had seen me among the Portuguese, shooting with the Tuppin Inba when they made war upon them.

Now some years previously the Portuguese had slain one of their kings, and this man maintained that the king had been shot by me, and he urged the savages constantly to kill me, saying that I was their real enemy as he himself had seen, but this was all lies, for he had been three years there and only a year had passed since I had reached Sancto Vincente, from which place he had escaped. And I prayed God to save me from his lies.

It happened about the year 1554, in the sixth month of my captivity, that this Cario fell ill, and his master besought me to help him and make him well again, so that he might catch game for us to eat, especially since, as I knew well, the food that was brought in was shared with me. But if I was of opinion that the man could not recover, then he would give him to one of his friends, so that he might kill him and take a fresh

1: Staden--98-100 (1553-54) 1928 Tupinamba-2
116, 266

name for himself. And the man had been ill for nine or ten days.

Now the savages are accustomed to use for several purposes the teeth of a wild beast called Backe, (54) which they sharpen, and when the blood is sluggish they cut the skin with one of these teeth so that the blood flows freely. This is equivalent with us to letting blood. I took one of these teeth, intending to open the median vein, but I could not cut it as the tooth was too blunt, and the savages stood round about. As I left him I saw that it was useless, but the savages continued to enquire whether he would recover, to which I replied that I could do nothing and that, as they saw, the blood would not flow. Then they said: 'He will surely die. Let us kill him before he is dead.' I answered: 'No, do not kill him, for possibly he may recover,' but I could not restrain them. They dragged him in front of the hut of the king Vratinge, while two men held him, although he was so ill that he did not know what they were doing. Then the man came up, to whom the Cario had been given, and beat out his brains, after which they left him lying before the huts ready to be eaten. But I warned them that he was a sick man, and that they might also fall sick if they ate him, and they knew not what to do. Nevertheless, one came from the huts where I was and called the women-folk to make a fire beside the

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"54. In pt. II, ch. ix, this beast is called more correctly Pacca. See note 72.

72. 'The Pacai are like Pigs, there are great abundance of them; the flesh is pleasant, but it is heavie.' Purchas (reprint), XVI, p. 451."

body. Then he cut off the head, for the man had lost an eye from his disease and his appearance was horrible, and throwing away the head, he singed the body at the fire. After this he cut him up and divided the flesh equally, as is their custom, and they devoured everything except the head and intestines, which they did not fancy, on account of the man's sickness."

1: Staden--100-101 (1553-54) 1928 Tupinamba
116, 754

"As I went to and fro in the huts I saw them roasting here the feet, there the hands, and elsewhere a piece of the trunk, and I told the savages that this Cario whom they were roasting and eating had always spoken ill of me, saying that while I was among the Portuguese I had shot several of their friends, and that he lied, for he had never seen me before. 'Now see,' said I, 'he had been several years with you and had never been sick, but on account of his lying stories about me, my God was angry with him and smote him with sickness and put it into your minds to kill and eat him. So will my God do to all evil persons who seek or have sought to injure me.' And they were greatly terrified at my words."

1: Staden--104-107 (1553-54) 1928 Tupinamba 1-4
116, 726

".... they took me with them. [AW: on a war party] There were thirty-eight canoes, each canoe carrying eighteen men more or less. Certain of them had enquired of their idols by dreams and had committed other follies concerning the expedition, as is their custom, and they were all much puffed up. Their intention was to make for the neighbourhood of Brikioka, where they had captured me, and to conceal themselves in the forest close by, and take back those who fell into their hands.

It was now about the 14th day of August in the year 1554. At this time, as I have stated before, it is the custom for the fish which is called in Portuguese Doynges, in Spanish Liesses, and in the savage tongue Bratti, (55) to leave the sea for the fresh waters in order to spawn there, and this season of the year the savages call Pirakaen. At this time the savages go forth to war, both they and their enemies, catching and eating the fish by the way, and on the journey out they travel slowly, but on the journey back they travel as speedily as they can.

"55. See note 39 [page 61]."

1: Staden--104-107 (1553-54) 1928 Tupinamba-2
116, 726

I hoped that the savages who were friendly to the Portuguese would also then be going to war, for those in the ship had told me that the savages, their allies, intended to attack at this time. My companions enquired of me continually during the voyage whether they would capture any prisoners, and in order not to anger them I said 'Yes.' I also told them that the enemy would engage them. One night we lay at the place called Uwattibi, where we caught many of the fish called Bratti, which are as large as a good-sized pike. That night the wind blew mightily, and the savages talked much to me and asked me many questions, whereupon I said that the wind was blowing over the bodies of dead men. Now it happened that another party of savages had set out by water to a river called Paraibe, and my companions concluded that this party must have reached the enemy country, and that some of the men were dead. This, as I heard later, had in fact happened.

When we were a day's journey further on, and were preparing for the attack, we hid ourselves in a wood close to an island which is called by the Portuguese S. Sebastian, and by the savages Meyenbipe. At night the king, Konyan Bebe, went to and fro in the camp and harangued and said that we had now arrived close to the enemy country, and that each one was to take note of his dreams that night, and that all were to see to it that their dreams were good. When he had finished speaking, the men danced with their idols until far into the night, after which they slept, and as my master laid himself down he told me to be sure to dream well, but I replied that I took no account of dreams which are delusions. He then bade me speak to my God so that they might take many prisoners.

At daybreak the chiefs gathered round a cauldron of stewed fish, and while they ate they recounted their dreams, in so far as they were propitious; others danced with their idols, and that day they elected to set out for a place called Boywassu Kange, which was close to the enemy's country, where they would rest until evening. When we left the place called Meyenbipe, where we spent the night, the savages enquired of me what was in my mind, and I said at a venture that the enemy would meet us close to Boywassu Kange, but that we had nothing to fear; and it was my intention at Boywassu Kange to make my escape, for it was only six miles from the place where I had been captured.

As we were coasting along we saw a number of canoes approaching us from behind an island, and the savages called out: 'Here come our enemies the [106] Tuppin Ikins,' and we hid ourselves behind a rock so that the others might pass without observing us, but they became aware of us and commenced to row in the direction of their home. We rowed after them as swiftly as we could, and gave chase for four whole hours until we came up with them. There were five canoes full of men, and they all came from Brikioka. I knew them all. In one of the canoes were six mamelukes who had been baptized, and among them were two brothers, one called Deigo de Praga, the other Domingus de Praga, (56) who defended themselves stoutly, one with a gun, the

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"56. For the De Praga family see ch. xv."

1: Staden--104-107 (1553-54) 1928 Tupinamba-4
116, 726

other with a bow and arrows. These two alone kept our thirty canoes at bay for two whole hours. But when their arrows were exhausted the Tupin Inba fell upon them and captured them, and some were knocked on the head at once or shot. The two brothers were unhurt, but two of the six mamelukes were badly wounded, as were also several of the Tuppin Ikin, among whom was one woman."

1: Staden--107
116, 727, 266

(1553-54) 1928

Tupinamba

"How the prisoners were disposed of on the return voyage.
The capture had taken place at sea, two full miles from land, and we hurried back as quickly as we could in order to encamp in the place where we had spent the previous night. When we reached the land called Meyenbipe it was evening and the sun was setting, and each man took his prisoner to his hut. Those that had been badly wounded they carried to the land, where they were killed at once and cut up and roasted."

1: Staden-- 110-111 (1553-54) 1928 Tupinamba 1-2
116, 727

"How they danced in the camp on the following day with their enemies.
On the day following we reached a place not far from the country of my captors, called Occarasu, a great mountain. There we camped for the night, and I went to the hut of Konyan Bebe, the chief king, and asked what he intended to do with the two mamelukes. He replied that they would be eaten, and forbade me to speak with them, for he was very wrath, saying that they should have stayed at home instead of going to fight with his enemies. I begged him to spare their lives and sell them back again to their friends, but he was resolved that they should be eaten.

This same Konyan Bebe had then a great vessel full of human flesh in front of him and was eating a leg which he held to my mouth, asking me to taste it. I replied that even beasts which were without understanding did not eat their own species, and should a man devour his fellow creatures? But he took a bite saying Fau ware sehe: 'I am a tiger; it tastes well,' and with that I left him.

In the evening he gave orders that each man should bring his prisoner to an open space by the water, and this was done, and the savages gathered together into a circle with the prisoners in the centre, and they forced them to sing and rattle the idols which are called Tammaraka. (57) When the prisoners had finished singing, they commenced to talk

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"57. For a full account of the Miraka (Tammaraka) see Pt. II, ch. xxii."

1: Staden--110-111 (1553-54) 1928 Tupinamba-2
116, 727

wantonly among themselves, saying: 'We set forth like brave men intending to capture you, our enemies, and to eat you. Now you have the mastery, and have taken us, but we do not crave for mercy, for brave men are willing to die in an enemy country. But our land is wide and there are many waiting to take vengeance for our deaths.' And the others made answer: 'You have slain many of our fellows. Now will we be the avengers.' When this speech was ended the prisoners were taken back to the huts.

Three days later we reached our country and each man took his prisoner to his dwelling. In the village of Uwattibi, where I was, there were eight live savages who were prisoners and three Christian mamelukes, namely Diego and his brother, and another Christian called Antonio, the latter having been captured by my master's son. The two other mamelukes they carried home roasted, ready to be eaten. The journey out and home again had lasted eleven days."

1: Staden--112 (1553-54) 1928 Tupinamba
116, 266

"How they ate George Ferrero, the Portuguese captain's son, and the first of the two roasted Christians.

There was a king over certain huts which were close to my hut, named Tatamiri, and he had charge of the roasted flesh. He caused drink to be prepared, according to their custom, and all the savages gathered together, drinking, singing, and making very merry. The day following they cooked the flesh again and ate it. But the flesh of Heironymus remained in the hut where I was, hanging in the smoke, in a pot over the fire for three weeks, until it was as dry as wood. This was due to the fact that one of the savages named Parwaa had gone to collect roots with which to prepare drink to be served when Hieronymus was eaten, and so the time passed."

1: Staden--127 (1553-54) 1928 Tupinamba
116, 101

"These savages live in America. Their country lies in twenty-four degrees on the southern side of the equinoctial line, and is bounded by a river called Rio de Jenero."

1: Staden--127 (1553-54) 1928 S09 Tupinamba
116, 131

"These savages live in America. Their country lies in twenty-four degrees on the southern side of the equinoctial line, and is bounded by a river called Rio de Jenero."

1: Staden--129-130 (1553-54) 1928 Tupinamba
116, 133

"There is a range of mountains which reaches to within three miles of the sea, more or less, and begins to rise in the neighbourhood of Boiga de Todolos Sanctus, (65) which was built by the Portuguese who inhabit there. [130] This range of mountains runs beside the sea for about 204 miles, in latitude twenty-nine degrees south of the equinoctial line, and is in places eight miles from the sea-ports. The land on both sides is similar. Many beautiful rivers flow from these mountains, and there is an abundance of wild life in the heights."

"65. Now Bahia, founded in 1549 by Thomé de Souza."

1: Staden--129-130 (1553-54) 1928 Tupinamba
116, 131

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"65. Now Bahia, founded in 1549 by Thomé de Souza."

1: Staden--131 (1553-54) 1928 Tupinamba
116, 101

"These people have their dwellings close by the sea, in front of the range of mountains of which I have spoken [ARH: the Eastern Ghauts of Brazil]. Their dwellings extend also some sixty miles inland behind the mountains, and a river flows down from the hills to the sea, on the banks of which they also have a settlement called Paraeibe. They have settlements as well for some twenty-eight miles along the sea shore, and on all sides they are encompassed by their enemies. To the north they are bounded by a nation of savages called Weittaka (69) who are their enemies. On the south are the Tuppin Ikin. On the land side their enemies are called Karaya, while the Wayganna inhabit the mountains, and between these two are the savages called Markaya. These tribes harass them greatly and make war also among themselves, and when they capture one of the others they eat him."

"69. These were the Guaitacá who occupied the prairies between Rio de Janeiro and Espirito Santo [R. B.].

1: Staden--131-132 (1553-54) 1928 Tupinamba
116, 361

"They prefer to set up their dwellings in places where they have wood, water, and game and fish close at hand. When they have exhausted one place they move to [132] another, and their manner of settling is this. A chief among them collects a party of forty men and women, as many as he can get, and these are usually friends and relations."

feet (2 fathoms) high and are round at the top and vaulted like a cellar. They roof them closely with the branches of palms to keep out the rain. Inside, the huts are all one: no one has a separate chamber to himself. Each couple, man and wife, has a space in the hut on one side, the space measuring about twelve feet, and on the other side lives another couple, and so the hut is filled, each couple having its own fire. The chief of the huts has his dwelling in the centre. The huts have gener- [133] ally three doors, one at each end, and the other in the middle, and the doors are so low that the people have to stoop to get in or out. Few of the villages have more than seven huts. Between the huts is a space where they knock their prisoners on the head."

1: Staden--132-133 (1553-54) 1928 Tupinamba
116, 342

"They set up their huts, (70) which are about fourteen feet wide and quite 150 feet long, according to the number of those who are to inhabit them. These huts are about twelve

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"70. Compare *A Treatise of Brazil*, Purchas (reprint), XVI, p. 423: 'These Indians doe use certaine Cottages or houses of timber, covered with Palme tree leaves, and are in length, some of two hundred and three hundred spans, and they have two or three doores verie little and low.... There be houses that have fiftie, sixtie, or seventie roomes of twentie or five and twentie quarters long, and as manie in breadth. In this house dwelleth one principall man or more, whom all the rest doe obey, and ordinarily they are kinsmen. In every roome of these dwelleth a household with their children and family without any repartition betweene the one and the other, and to enter in one of these houses is to enter into a laberinth, for every roome hath his fire, and their nets hanging, and their stuffe, so that comming in, all that they have is in sight, and some house hath two hundred persons and more.' The object secured by the lowness was coolness in hot weather, heat in cold seasons, and freedom from flies and other such pests."

1: Staden--133 (1553-54) 1928 Tupinamba
116, 712

"The savages fortify their huts as follows. They make a stockade of palm trees, which they first split and then set up to a height of about nine feet (1 1/2 fathoms). This they build so thickly that no arrow can pierce it, but they leave little holes here and there through which they can shoot. Outside this stockade they build another of high stakes, which they set up close together, but so that the space between them is not sufficient for a man to creep through. Among certain of the savages it is the custom to set up the heads of the men they have eaten on the stockade at the entrance to the huts."

1: Staden--133-134 (1553-54) 1928 Tupinamba
116, 372

In what manner they make fire.

"The savages have a kind of wood called Urakueiba which they dry. They then take two sticks of this wood, about the thickness of a finger, which they rub [134] together. This produces a dust, and the friction from rubbing sets the dust alight. This is their manner of making fire ...."

l: Staden--134 (1553-54) 1928 Tupinamba
116, 352, 513, 776

" Of their manner of sleeping.

They sleep in things which are called in their language Inni. (71) They are made of cotton yarn, and they tie them to two poles above the ground, and at night they burn their fires beside them. They do not willingly go out of their huts at night for any reason without fire, so greatly are they in awe of their devil whom they call Ingange, and whom they often see."

"71. On the hammocks see note 43."

1: Staden--134-135 (1553-54) 1928 Tupinamba
116, 226

"In the same way they take the fish by the sea shore. They have keen sight, and as soon as a fish jumps they shoot and seldom miss. When they have hit the fish they jump into the water and swim after it. Some large fish, on feeling the arrow, sink to the bottom, but the savages will dive to a depth of well-nigh six fathoms to get them."

1: Staden--134-135 (1553-54) 1928 Tupinamba
116, 224

"Of their skill in shooting beasts and fish with arrows.

Wherever they go, whether in the forest or on the water, they are never without their bows and arrows. When in the forest they are perpetually watching, with eyes raised towards the trees, and when they hear the noise of birds, monkeys, or other animals in the trees they know well how to shoot them, following them unceasingly until they are successful. It seldom happens that a man returns empty-handed from hunting."

1: Staden--135
116, 226, 431

(1553-54) 1928

Tupinamba

"They use also small nets which they make out of long pointed leaves called Tockaun, and when they fish with nets several gather together, each man having his own station where the water is shallow, and they beat the water, driving the fish down into the nets. He who catches the greatest number divides his catch with his fellows."

1: Staden--136
116, 291, 302

(1553-54) 1928

Tupinamba

"They go naked, both young and old, having nothing whatever to cover their shame, and they disguise themselves by painting."

1: Staden--136 (1553-54) 1928 Tupinamba
116, 302

"They wear no beards, but pluck out the hair by the roots as soon as it grows."

1: Staden--136 (1553-54) 1928 Tupinamba

116, 226, 251

"It happens at times that those who live at a distance from the sea come down to catch fish which they bake until they are hard, after which they pound them into a kind of meal. This meal when dried lasts a long time, and they carry it back with them to their homes and eat it with roots. Otherwise, if they took the baked fish home, it would not keep for long, since they do not salt it. Also the meal goes further than the fish if baked whole."

1: Staden--136 (1553-54) 1928 Tupinamba
116, 301

"They bore holes in the mouth and ears, in which they hang stones. This is their ornament, but they bedeck themselves also with feathers."

1: Staden--136 (1553-54) 1928 Tupinamba
116, 142

"The savages are a fine race and handsome in face and general appearance, both men and women. They resemble our own people at home, except that they are brown from the sun."

1: Staden--136-137 (1553-54) 1928 Tupinamba
116, 412

How they cut and hew without axes, knives and scissors.

"Before the ships began to arrive the savages had (and they have even now in many places where the ships do not come) a certain bluish-black stone shaped like a wedge, which they sharpen at its broadest end. These stones are about a span long, two fingers thick, and as broad as a hand, but some are larger and some [137] smaller. They then take [illegible] thin reed and bend it round the stone, binding it with bast. The iron wedges which the Christians give them in certain places have the same shape, but now the savages make the handles differently. They bore a hole, in which they fix the wedge, and this is their axe with which they hew."

1: Staden--137 (1553-54) 1928 Tupinamba
116, 241

"Concerning their bread and the names of their fruit; how they plant them and prepare them to be eaten.

In the places where they intend to plant, they cut down the trees and leave them to dry for one or three months and then set fire to them and burn them. Afterwards they plant the roots between the trunks, from which the roots take sustenance. This root is called mandioca [AW: manioc] and is a small tree about a fathom high, giving out three kinds of roots. When they desire to eat the roots they pull up the tree and break off the roots; then they take a branch from the tree and re-plant it. This in due time throws out roots, and in six months it is big enough to be used for food."

1: Staden--137 (1553-54) 1928 Tupinamba
116, 412, 757

"They use also the teeth of wild pigs and whet them in the centre to make them sharp, after which they bind them between two sticks. With these they shape their bows and arrows, making them as round as if they had been turned. They use also the teeth of an animal called Pacca, (72) which they sharpen, and when they have infirmities arising from the blood they scratch themselves until the blood comes, and thus they bleed themselves."

"72. 'The Pacai are like Pigs, there are great abundance of them; the flesh is pleasant, but it is heavie.' Purchas (reprint), XVI, p. 451.

1: Staden--137-139 (1553-54) 1928 Tupinamba
116, 251

They make also meal from fish and meat in this manner. They roast the flesh or fish in the smoke over the fire until it becomes quite dry. Then they pull it to pieces and dry it again over the fire in pots called Yneppaun. After this they pound it small in a wooden mortar and press it through a sieve, reducing it to powder. This keeps for a long time, for they do not salt their fish or meat. This meal they eat with the root-meal, and it is quite pleasant to the taste."

1: Staden--137-139 (1553-54) 1928 Tupinamba
116, 251

"They use the roots [AW:of the manioc] in three ways. First they rub them against a stone (73) and reduce them to small crumbs, after which they press out the juice with a thing [138] made of palm branches, called Tippiti. When the crumbs are dry they pass them through a sieve and make them into thin cakes. The utensil in which they dry the meal and bake it is made of burnt clay, shaped like a large dish.

They also take the fresh roots and soak them in water until they are rotten after which they place them over the fire and smoke them until they are dry. This dried root they call Keinrima, and they preserve it for a long time. When they want to use it they pound it in a mortar made of wood, so that it becomes white like white meal, and from it they make cakes called Byyw.

Again, they take the rotten mandioca before it is dried and mix it with the dry and the green roots. From this they make a dry meal which can be kept [139] for a year or eaten at once. This meal they call Vy-than.

"73. An illustration of a board set with stone chips for grating the manioc roots is given in British Museum, Handbook to Ethnographical Collections, 1925, fig. 280. For a long description of the manioc roots and their use see A Treatise of Brazil, Purchas (reprint), XVI, pp. 474 ff."

1: Staden--139 (1553-54) 1928 Tupinamba
116, 263, 317

"There are many tribes of savages who eat no salt. (74) Some of those among whom I was a prisoner ate salt, which they had seen in use among the Frenchmen who traded with them. But they told me of a nation called Karaya, whose country adjoins their own, lying inland from the sea, who make salt from palm trees and eat it, but those who partook of it to excess did not live long. They prepare the salt as follows, for I saw and helped them to do it. They cut down a thick palm tree and split it up into small pieces. Then they make a stand of dried wood upon which they lay the pieces and burn them to ashes. From the ashes they make a solution which they boil until the salt is separated. I thought at first it must be saltpetre, and I tried it in the fire, but it was not. It tasted like salt and was grey in colour. But the majority of the savages eat no salt."

"74. There is an interesting account of the use of salt by the natives in G. Friederici, Der Charakter der Entdeckung und Eroberung Amerikas. Stuttgart, 1926, I, p. 293."

1: Staden--139-140 (1553-54) 1928 Tupinamba
116, 252

"When they boil anything, whether fish or flesh, they generally put green pepper with it, and when it is well cooked they take it out of the broth and make of it [140] a thin mixture which they call Mingau, and they drink it out of gourds which they use for vessels. Further, when they cook food, whether fish or flesh, which is to last for some time, they lay it four spans above the fire upon wooden rests, and making a good fire beneath, they let it roast and smoke until it becomes quite dry. When they want to eat it they boil it up again and eat it, and this food they call Mockaein."

1: Staden--140 (1553-54) 1928 Tupinamba
116, 622, 682

"If a man slay or shoot another his friends are ready to take vengeance and to kill the slayer, but this happens seldom. They obey the orders of the chief of the hut: this they do without compulsion or fear, but of their own free will."

1: Staden--140
116, 554, 622

(1553-54) 1928

Tupinamba

" Concerning their government by chiefs, and their laws.

The savages have no special form of government or law. Each hut has its chief or king, and all their chiefs belong to one family with one common authority and control. Beyond this a man can do what he will. It may happen that one by experience in war has more authority than another, and when they make war, greater respect is shown to him.... Otherwise I have seen no particular authority among them except that by custom the young defer to their elders."

1: Staden--140-141 (1553-54) 1928 Tupinamba
116, 323, 462

"How they bake the pots and vessels which they use.

The women make the pots which they use, as follows. They take clay and make mud, out of which they shape the pots they wish to make. Then they leave them to [141] dry for a time and are skilled in painting them. When they bake the pots they lay them on stones, placing a quantity of dried bark about them which they light, and the pots become so hot that they glow like hot iron."

1: Staden--141-142 (1553-54) 1928 Tupinamba 1-2
116, 273, 462

"How they concoct their drinks and make themselves drunk therewith, and the manner of their drinking.

The women prepare the drinks. (75) They take the mandioca root and boil it in great pots. Afterwards they pour it into other vessels and allow it to cool a little. Then young girls sit round and chew the boiled root in their mouths, and what is chewed they set apart in a special vessel. When the boiled root is [142] all chewed, they place it back again in the pot which they fill with water, mixing the water with the chewed root,

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"75. Intoxicating drinks made from palms, manioc roots, maize, bananas, etc., were in use long before the Europeans arrived. The writer of the Treatise of Brazil, Purchas (reprint), XVI, p. 435, says: 'when they begin to drinke it is a Labyrinth or a Hell to see and heare them.' Compare Peter Carder's account at p. 141: 'they take the liquor and put it into broad mouth Jarres of earth, and of this both their men and women doe drinke at their feasts till they be as drunke as Apes.' See also Sir Richard Hawkins' Voyage into the South Sea, Purchas (reprint), XVII, pp. 100 ff. An illustration of a pottery vase for holding cassava-beer is given in British Museum, Handbook to Ethnographical Collections, 1925, fig. 281."

1: Staden--141-142 (1553-54) 1928 Tupinamba-2
116, 273, 462

after which they heat it again.

They have special pots~~,~~ half buried in the ground, which they make use of much as we use casks for wine or beer. They pour the liquid into these and close them, and the liquor ferments of itself and becomes strong. After two days they drink it until they are drunken. It is thick, but pleasant to the taste."

1: Staden--142 (1553-54) 1928 Tupinamba
116, 273, 527

"Each hut prepares its own drink, and when the whole village desires to make merry, which happens generally about once a month, they go first of all together into one hut and drink there until the drink is finished. Then they go the round of the other huts, drinking until they have drunk their fill and there is nothing left.

When they drink they gather round the pots and sit, some on the fire-sticks, others on the ground. The drink is served by the women in a very orderly manner. The drinkers sing and dance round the pots, and on the spot where they drink they pass their water.

The drinking lasts all night, the merry-makers continuing to dance between the fires, with shouting and blowing of trumpets, and when they are drunken the noise is terrible; but they quarrel little. They are also generously disposed, and when a man has more food than his fellow he shares it with him."

1: Staden--142-143 (1553-54) 1928 Tupinamba 1-2
116, 302

"Of the manner in which the men adorn and paint themselves, and of their names.

The men have a bare space on the head with a circle of hair round it like a monk. I asked them frequently from what they took this fashion, and they told me [143] that their forefathers had seen it on a man called Meire Humane, who had worked many miracles

1: Staden--142-143 (1553-54) 1928 Tupinamba-2
116, 302

among them, and this man is supposed to have been a prophet or one of the Apostles. (77)"

"77. This is an interesting reference to the story of St. Thomas the Apostle in America. The early missionaries inferred from the presence of certain objects having the form of the Cross, as well as from certain answers to their enquiries, that the Christian religion had at some remote time been preached in America, and it was argued that St. Thomas had passed the Pacific and had preached the Gospel there. See E. J. Payne, History of the New World called America, Oxford, 1899, II, p. 91. The whole subject is treated, rather uncritically, in P. de Roo, History of America before Columbus, 1900, I, ch. ix. Hans Staden may have read the story in a very early report from the New World written apparently by a German merchant who sailed with the Portuguese, and printed at Augsburg in 1514. See, New Zeutung auss Presillanndt, Facsimile einer handschriftlichen 'Neuen Zeitung' aus dem Anfange des 16 Jahrhunderts, ed. by Dr. Konrad Haebler (Dokumente des Zeitungswesens, No. 5), Leipzig, 1920. Also K. Haebler, Die 'Neuwe Zeitung aus Presilg-Land,' im Fürstlich Fugger'schen Archiv (Zeitschrift der Gesellschaft für Erdkunde zu Berlin, Bd. XXX, 1895, No. 4), Berlin, 1895."

1: Staden--143 (1553-54) 1928 Tupinamba
116, 301, 304

"They have a large hole in the lower lip which they make when they are young. They take the children and prick the hole with a sharpened deer's horn. In this they insert a small piece of stone or wood and anoint it with salve, and the hole remains open. Then when the children are fully grown and fit to bear arms they enlarge the hole and insert in it a large green stone. This stone is shaped so that the smaller end is inside the lip and the larger end outside. The result is that their lips hang down with the weight of the stones. They have also at both sides of the mouth, and in either cheek, other small stones. Some of these are of crystal and are narrow and long."

1: Staden--143 (1553-54) 1928 Tupinamba
116, 302, 412

"I asked them further how they contrived to cut the hair before the ships brought them scissors, and they told me that they used a stone wedge with another instrument underneath and so cut off the hair. The bare space in the middle they make with a scraper of transparent stone which they use frequently for shearing. They have also a thing made of red feathers called Kannittare, which they bind round the head."

1: Staden--143-144 (1553-54) 1928 Tupinamba
116, 301

"They wear also ornaments made from large snail-shells [144] called Mattepue. These ornaments are shaped like a half-moon, and they hang them round the neck. They are snow-white and are called Bogesso.

Others make white necklaces of shells which they also hang round the neck. These are about the thickness of a reed and are very difficult to make."

1: Staden--144 (1553-54) 1928 Tupinamba
116, 302

"They paint themselves black and decorate themselves also with plumes of red and white feathers which look very gay when mixed together. They stick them also to their bodies with a substance when they wish to feather themselves, and the feathers adhere to it. They paint also one arm black and the other red, and adorn the legs and body in the same manner."

1: Staden--144 (1553-54) 1928 Tupinamba
116, 301

"They make also an ornament of ostrich plumes which takes the form of a large round ball to which feathers are attached. They tie this to their buttocks when they set out to war or make merry. It is called Enduap."

1: Staden--144　　　(1553-54) 1928　　　Tupinamba
116, 551

"They call themselves by the names of wild animals and have indeed many names, with this distinction, however. When they are born they are given one name. This they retain until they are fit to bear arms and able to slay their enemies, and as many as they kill so many names they have."

1: Staden--145 (1553-54) 1928 Tupinamba
116, 551

"Their names [ARH: the names of women] are taken from birds, fishes and fruit. From youth up they have one name only, but for every slave killed by the men another name is given to the women."

1: Staden--145 (1553-54) 1928 Tupinamba
116, 844

"There are no special midwives among them. When a woman is in labour the nearest person, whether man or woman, runs to help her. I have seen the women going about on the fourth day after birth."

1: Staden--145
116, 854

(1553-54) 1928

Tupinamba

"They carry their children on their backs in cradles made of cotton yarn, and while the mothers work the children sleep and are content, however much the women stoop and move with them."

1: Staden--145 (1553-54) 1928 Tupinamba
116, 515

"When they pick their lice they eat them. I asked them frequently why they did this, and they told me it was because the lice were their enemies who ate up their heads, and thus they took vengeance."

1: Staden--145 (1553-54) 1928 Tupinamba
116, 302

"Concerning the adornment of the women.

The women paint their faces beneath the eyes and also the whole body in the same manner as the men. But they allow their hair to grow long like other women. They have no special adornment, but they have holes in the ears from which they hang ornaments about a span long. These are round and about as thick as a thumb, and they call them in their tongue Nambibeya. They make them also from shells called Mattepue."

1: Staden--145-146
116, 551

(1553-54) 1928

Tupinamba

" How they first name a child.

One of the savages who worked with me had a son born to him, and a few days later he called together his neighbours in the huts and took counsel with them [146]what name, which was both noble and terrifying, should be given to the child. These put forward names which did not please him, for he desired to name the child with one of the names of his forefathers, saying that a child so named would flourish and be cunning to catch slaves. His forefathers were named as follows: the first Krimen, the second Hemittan, the third Koem, the fourth I have forgotten. I thought when he spoke of Koem that he must have meant Cham, but Kowm in their speech signifies the morning. I suggested that he should call the child by that name, since one of his forefathers was certainly so called, and this was done. They name their children without any baptism or circumcision."

1: Staden--146 (1553-54) 1928 Tupinamba
116, 595

"How many wives a man has, and his manner of dealing with them.

Most of the savages have one wife only, but some have more, and certain of the kings have thirteen or fourteen wives. The king to whom I was finally presented and from whom the Frenchmen bought me...had many wives, and his first wife had authority over the others. Each wife had her separate lodging in the huts, her own fire and root plantation, and that one with whom he cohabited for the time being gave him his food, and thus he went the round of them. As for the children, the boys when they grow up go hunting, and that which any one of them brings back he gives to his own mother who cooks it and divides it among the others, and the women agree well together. The savages have the custom for a man to give away a wife when he is tired of her, and they make presents also of their daughters and sisters."

1: Staden--147 (1553-54) 1928 Tupinamba
116, 241, 422

"Each couple has a particular plantation of roots which supplies both man and wife with food."

1: Staden--147 (1553-54) 1928 Tupinamba
116, 582, 881

"They betroth their daughters at an early age, and when they are grown up to womanhood, they cut off the hair from their heads and scratch peculiar marks on their backs, tying at the same time the teeth of wild beasts round their necks. The hair grows again, but the cut is treated with a substance so that it remains black, and this is held to be a great honour.

After these ceremonies they deliver the girls to those to whom they are betrothed, but without any further ceremony. The men and women behave themselves decently and do their business secretly."

1: Staden--147 (1553-54) 1928 Tupinamba
116, 833

"After these ceremonies they deliver the girls to those to whom they are betrothed, but without any further ceremony. The men and women behave themselves decently and do their business secretly."

1: Staden--147 (1553-54) 1928 Tupinamba
116, 861

"Item, I have seen one of the chiefs go through all the huts at early morning, scratching the children's legs with a sharpened fish's tooth in order to frighten them, so that when they are unruly the parents can tell them that the chief wil come again and so restrain them."

1: Staden--147 (1553-54) 1928 Tupinamba
116, 301, 421, 436

"Of their possessions.

"There is no community of goods among them and they know nothing of money. Their treasures are the feathers of birds. He that has many feathers is rich, and he that has a stone in his lip is also counted among the rich."

1: Staden--148 (1553-54) 1928 Tupinamba
116, 534, 778

"*Of their beliefs.*

They put their faith in a thing shaped like a pumpkin, the size of a pint pot. It is hollow within, and they put a stick through it and cut a hole in it like a mouth, filling it with stones so that it rattles. They shake it about when they sing and dance, and call it Tammaraka, and each man has one of his own."

1: Staden--148
116, 551, 554, 729

(1553-54) 1928

Tupinamba

"What is their greatest honour.

Their greatest honour is to capture their enemies and to slay them; for such is their custom. And for every foe a man kills he takes a new name. The most famous among them is he that has the most names."

1: Staden--148-150 (1553-54) 1928 Tupinamba 1-2
116, 787, 791

"There are certain wise ones among them called Paygi, who are looked up to as soothsayers are with us. These men travel every year throughout the whole country, visiting all the huts and saying that a spirit has been with them from afar off, and that this [149] spirit has endued them with power to cause all the rattling Tammaraka [ARH: rattles] chosen by them to speak and grow so powerful that they can grant whatever is required of them. Then each man desires that his Tammaraka should have this virtue, and a great feast is prepared, with drinking, singing and prophesying, and many other strange ceremonies. The wise men then ordain a day, and fix upon one of the huts which they cause to be cleared, no woman or child being suffered to remain there, and they direct that each man shall paint his Tammaraka red and decorate it with feathers, and come to the place so that this power of speech may be conferred upon them. After this they all go to the hut, and the wise men sit down at the upper end, each one having his own Tammaraka on the ground before him. The others place theirs also there, and each one offers a present to the wise men, such as arrows, feathers, and ornaments for the ears, so that his particular Tammaraka shall not be overlooked. When all are gathered together, one of the wise men takes each Tammaraka separately and fumigates it with a herb called Bittin. Then he seizes the rattle by the mouth shaking it and saying: Nee kora; --'Now speak and let us hear you: are you within?' Then he speaks a word or two softly so that one cannot know whether it is he that speaks or the rattle; but the people imagine that the rattle is speaking. Nevertheless, it is the wise man that speaks, and so he does with all the rattles one after the other. Each one then thinks that great virtue has entered into his rattle, and the wise men command them to make war and take many enemies, since the spirit in the Tammaraka craves for the flesh of prisoners, and so the people set off to war.

After the Paygi (or wise men) have changed the rattles into gods, each man takes his rattle away, calling it his beloved son, and building a hut apart in which to [150] place it, setting food before it and praying to it for what he desires, just as we pray to the true God. These rattles are their gods, for they know nothing of the true God, the maker of heaven and earth, believing that the earth and the heavens have existed from the beginning of time. Beyond this they know nothing of the creation of the world."

1: Staden--150 (1553-54) 1928 Tupinamba
116, 773

"They say that once upon a time there was a great flood which drowned all their ancestors, save those that escaped in canoes or on to the tops of high trees. This I imagine must have been the Deluge."

1: Staden--150-151 (1553-54) 1928 Tupinamba
116, 787, 791

How they turn the women into soothsayers.

They go first to a hut and take all the women, one after another, and fumigate them. After this the women have to jump and yell and run about until they become so exhausted that they fall down as if they were dead. Then the soothsayer says: 'See now, she is dead; but I will bring her to life again.' After the woman has come to herself they say that she is able to foretell future things, and when the men go out to war the women have to prophesy concerning it.

At one time the wife of the king to whom I had been presented to be killed began to prophesy and told her husband that a spirit had come to her from far away [151] enquiring concerning me, when I was to be killed, and as to the club with which I was to be knocked on the head, and where it was. The king replied that it would not be long and that all was prepared, only he was afraid I was not a Portuguese, but a Frenchman. Afterwards I asked the woman why she desired my death, seeing that I was no enemy, and whether she was not afraid that my God would punish her? She replied that I must not be troubled since they were only strange spirits seeking news of me. They have many ceremonies of this nature."

1: Staden--151 (1553-54) 1928 Tupinamba
116, 502

"They paddle very quickly and travel as far as they will. When the sea is rough they beach the canoe until the weather improves. They do not adventure more than two miles from the land, but they travel long distances along the coast."

1: Staden--151 (1553-54) 1928 Tupinamba
116, 322, 501

"Concerning their canoes.

They have a kind of tree in the country called Yga Ywera, the bark of which they remove from the top to the bottom, building a platform round the tree so that they can remove the bark in one piece. After this they take the bark and carry it from the mountains to the sea and heat it at the fire, bending it upwards, before and behind, but first lashing it together with wood so that it does not stretch. In this manner they make their canoes, in which thirty men can go to war. The bark is about the thickness of a thumb, quite four feet across, and forty feet long, some being longer and some shorter."

1: Staden--152 (1553-54) 1928 Tupinamba
116, 266, 721

"Why one enemy eats another.

This they do, not from hunger, but from great hate and jealousy, and when they are fighting with each other one, filled with hate, will call out to his opponent: Dete Immeraya Schermiuramme, heiwoe:--'Cursed be you my meat' : De kange Fueve eypota kurine:--'To-day will I cut off your head': Sche Innamme pepicke Reseagu: --'Now am I come to take vengeance on you for the death of my friends' : Yande soo, sche mocken Sera Quora Ossorime Rire etc.:--'This day before sunset your flesh shall by my roast meat.' All this they do from their great hatred."

1; Staden--152-153 (1553-54) 1928 Tupinamba
116, 787, 721, 828

" Of their plan of campaign when they set out to invade their enemy's country.
When they desire to make war in an enemy's country the chiefs gather together and take counsel how best to achieve their purpose, all which they make known in the huts, so that the men may arm themselves. They name the time of the ripening of a certain fruit as the date of their departure, for they have not the art to reckon by the day or year. They also fix their expeditions by the time of the spawining of a fish called Pratti, in their tongue, and the spawning time they call Pirakaen. Then they equip themselves with canoes and arrows, and lay in stores of dried root-meal called Vy-than. After this they enquire of the Pagy, their wise men, whether they shall return victorious. These will say 'Yes,' but will warn the enquirers to note well their dreams when they dream of their foes. [153] If many dream that they are roasting their enemy's flesh that signifies victory. But if it is their own flesh which they see in the pot, that is an evil omen and they had better stay at home. If their dreams are propitious they arm themselves and prepare much drink in the huts after which they dance and drink with their idols, the Tammaraka, each one beseeching his idol to assist him in catching an enemy. Then they set out, and when they draw near to the enemy's country, on the night before the attack, the chiefs once more direct their men to remember their dreams."

1: Staden--153 (1553-54) 1928 Tupinamba
116, 726

"They shoot very rapidly and send fire-arrows into the enemy's huts to set them alight."

1: Staden--153 (1553-54) 1928 Tupinamba
116, 726

"They attack with loud yells, stamping on the ground, and blowing blasts upon trumpets made of gourds. They all carry cords bound about their bodies to make fast their prisoners, and adorn themselves with red feathers so that they may distinguish their friends from their foes."

1: Staden--153 (1553-54) 1928 Tupinamba
116, 266, 727

"If they take a prisoner who is badly wounded they kill him at once and carry home the meat roasted. Those that are unwounded they take back alive and kill them in the huts."

I: Staden--153
116, 752, 727

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"....if they are wounded [ARH: when on a war expedition] they have their special herbs with them to heal their wounds."

1: Staden--153 (1553-54) 1928 Tupinamba
116, 726, 828

"I accompanied them in one of their expeditions [ARH: of war] and on the night before they intended to attack, when we were close to the enemy's country, the chief went up and down in the camp, telling the men to note well their dreams that night, and ordering the young men to set off at daybreak to hunt for game and catch fish, which was done, and the food was cooked. Then the chief summoned the other chiefs to his hut and when they were all seated upon the ground in a circle he gave them to eat, after which they all told their dreams, that is, such dreams as were favourable, and then they danced and made merry with the Tammaraka [ARH: rattles]. They spy out the enemy's huts at night and attack at dawn."

1: Staden--154 (1553-54) 1928 Tupinamba
116, 726, 713

"I heard also, but did not see, that when they choose they can drive their enemies from their strongholds by means of the pepper which grows there. They make great fires when the wind is blowing, and throw the pepper into the flames, and they say that when the smoke strikes the huts, the inmates have to evacuate them, which I can well believe. For I was once with the Portuguese in a province called Brannenbucke (Pernambuco) .... We were stranded with our ship in the shallows of a river where the tide had left us, and a company of savages came up, intending to capture us, but they could not do so. Whereupon they threw down heaps of wood between us and the boat, and tried to drive us out with the pepper fumes, but they could not ignite the wood."

1: Staden--154 (1553-54) 1928 Tupinamba
116, 714, 725

"They use also shields made of bark, and others of the skin of wild beasts, and they set sharpened thorns in the ground, which they use like our foot-traps."

1: Staden--154 (1553-54) 1928 Tupinamba
116, 411, 713

"They use bows, and the points of their arrows are made of bone, which they sharpen and bind to the arrows. They fashion them also of the teeth of a fish which they call Tiberaun and catch in the sea. Also they take cotton, and mixing it with wax, they bind it to the arrow and set fire to it. These are their fire-arrows."

1: Staden--155
116, 727

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When a prisoner of war is brought home his eyebrows are shaved off. [a summary]

1: Staden--155 (1553-54) 1928 Tupinamba
116, 727, 837

When a captive of war is taken home he is given a woman who takes care of him and with whom he has sexual intercourse. [a summary]

1: Staden--155-162 (1553-54) 1928 Tupinamba 1-4
116, 727, 266

"Of their manner of killing and eating their enemies. Of the instrument with which they kill them, and the rites which follow.

When they first bring home a captive the women and children set upon him and beat him. Then they decorate him with grey feathers and shave off his eyebrows, and dance around him, having first bound him securely so that he cannot escape. They give him a woman who attends to him and has intercourse with him. If the woman conceives, the child is maintained until it is fully grown. Then, when the mood seizes them, they kill and eat it.

They feed the prisoner well and keep him for a time while they prepare the pots which are to contain their drink. They bake also special pots in which to prepare [156] the mixture wherewith they paint him, and they make tassels to tie to the club with which he is to be killed, as well as a long cord, called Mussurana, to bind him when the time comes. When all is ready they fix the day of his death and invite the savages from the neighbouring villages to be present. The drinking vessels are filled a few days in advance, and before the women make the drink, they bring forth the prisoner once or twice to the place where he is to die and dance round him.

When the guests have assembled, the chief of the huts bids them welcome and desires that they shall help them to eat their enemy. The day before they commence to drink, the cord Mussurana is tied about the victim's neck and on this day also they paint the club called Iwera Pemme with which they intend to kill him. . . . [157]

It is about 6 feet (a fathom) long, and they cover it with a sticky mess, after which they take the eggs of a bird called Mackukawa, which they break up to powder and spread upon the club. Then a woman sits down and scratches figures in the powder, while the other women dance and sing around her. When the club Iwera Pemme is ready decked with tassels and other things, they hang it in an empty hut upon a pole, and sing in front of it all night.

In the same manner they paint the face of the victim, the women singing while another woman paints, and when they begin to drink they take their captive with them and talk to him while he drinks with them. After the drinking bout is over they rest the next day and build a hut on the place of execution, in which the prisoner spends the night under close guard. Then, a good while before daybreak on the day following [158] they commence to dance and sing before the club, and so they continue until day breaks. After this they take the prisoner from his hut, which they break to pieces and clear away. Then they remove the Mussurana from the prisoner's neck, and tying it round his body they draw it tight on either side so that he stands there bound in the midst of them, while numbers of them hold the two ends of the cord. So they leave him for a time, but they place stones beside him which he throws at the women, who run about mocking him and boasting that they will eat him. These women are painted, and are ready to take his four quarters when he is cut up, and run with them round the huts, a proceeding which causes great amusement to the others. [160]

Then they make a fire about two paces from the prisoner which he has to tend. After this a woman brings the club Iwera Pemme, waving the tassels in the air, shrieking with joy, and running to and fro before the prisoner so that he may see it. Then a man takes the club and standing before the prisoner he shows it to him. Meanwhile he who is going to do the deed withdraws with fourteen or fifteen others, and they all paint their bodies grey with ashes. Then the slayer returns with his companions, and the man who holds the club before the prisoner hands it to the slayer. At this stage the king of the huts approaches, and taking the club he thrusts it once between the slayer's legs which is a sign of great honour. Then the slayer seizes it and thus addresses the victim: [161] 'I am he that will kill you, since you and yours have slain and eaten many of my friends.' To which the prisoner replies: 'When I am dead I shall still have many to avenge my death.' Then the slayer strikes from behind and beats out his brains.

The women seize the body at once and carry it to the fire where they scrape off the skin, making the flesh quite white, and stopping up the fundament with a piece of wood so that nothing may be lost. Then a man cuts up the body, removing the legs above the knee and the arms at the trunk, whereupon the four women seize the four limbs and run with them round the huts, making a joyful cry. After this they divide the trunk among themselves, and devour everything that can be eaten.

1: Staden--155-162 (1553-54) 1928 Tupinamba-4
116, 727, 266

When this is finished they all depart, each one[162]carrying a piece with him. The slayer takes a fresh name, and the king of the huts scratches him in the upper part of the arm with the tooth of a wild beast. When the wound is healed the scar remains visible, which is a great honour. He must lie all that day in his hammock, but they give him a small bow and an arrow, so that he can amuse himself by shooting into wax, lest his arm should become feeble from the shock of the death-blow. I was present and have seen all this with my own eyes."

1: Staden--162 (1553-54) 1928 Tupinamba
116, 802

"The savages have not the art of counting beyond five. If they have to count more they make use of their fingers and toes. Beyond that they point to four or five persons and reckon up the number of fingers and toes which they have between them."

1: Staden--164 (1553-54) 1928 Tupinamba
116, 136, 262

"They have also a beast called Dattu, (89) about a span high and a span and a half long. It is armoured over the whole of its body, except on the belly, where it has no protection. This armour resembles horn and moves with joints like mail. The beast has a long pointed snout and a long tail. It inhabits stony places and lives on ants. Its flesh is fat, and I have often eaten of it."

"89. This is, of course, the armadillo."

1: Staden--164
116, 136, 224

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"There are in the country deer like ours, and wild pigs of two kinds. One kind resembles the pigs in our country: the other, which is small like a young pig, is called Teygasu Dattu (87), and is very difficult to catch in the traps which the savages use to snare wild beasts."

"87. This 'wart-hog' or 'hog with navel on the back,' as old travellers call it, is the small porcupine-quilled Dicotyles Torquatus, of white colour turning to grey and silver, on a black base, without tail, very fierce and fond of biting and hard to tame [R. B.].

1: Staden--164 (1553-54) 1928 Tupinamba
116, 136

"There are three kinds of monkeys. (88) One species is called Key, and is familiar to us at home. Another is called Ackakey. They are seen jumping about in great numbers on the trees and make a great noise in the forests. The third kind is called Pricki. These are red and bearded like a goat, and as big as a good-sized dog."

"88. The early discoverers were greatly interested in monkeys, and their accounts are full of stories about them. See G. Friederici in Archiv für Anthropologie, N. F., Bd. VII, Heft I, pp. 16-21 (1908), and the same writer's Der Charakter der Entdeckung und Eroberung Amerikas, Stuttgart, 1926, I, p. 25.

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1: Staden--165 (1553-54) 1928 Tupinamba
116, 136, 262

"There is also an animal called Cativare (92) which lives both on land and in water, and eats the reeds growing by the water's edge, and when these beasts are alarmed they dive to the bottom. They are bigger than sheep, having a head shaped like a hare, only larger, and they are short-eared. They have a short tail and fairly long legs. On the land they move quickly from one water to another. Their hair is blackish-grey and they have three balls on each foot. The flesh tastes like pig's flesh."

"92. The well-known Cavia Capybara Linn., a water-hog whose name is derived from Capim, grass, and G-uara, an eater. See R. F. Burton, Highlands of Brazil, I, p. 3."

1: Staden--165 (1553-54) 1928 Tupinamba
116, 136, 224

"There is another beast called Serwoy (90), as big as a cat. Its hair is whitish-grey or dark grey, and it has a cat's tail. When it breeds it has a litter of about six young, more or less, and in its belly it has a pouch about half a span long in which is a second skin, for the belly is not open. In this pouch are the teats, and wherever it goes it carries its young in its pouch between the two skins. I have often helped to catch them, and have taken the young out of the pouch."

"90. The opossum was seen first by the younger Pinzon. See for various descriptions G. Friederici, Der Charakter der Entdeckung Amerikas, quoted in the preceding note, p. 25, note 5."

1: Staden--165 (1553-54) 1928 Tupinamba
116, 136

"There are also many tigers in the country which kill the people and do much damage. (91) They have a kind of lion called leopard, which is to say grey lion, and many other strange beasts besides."

"91. This creature must be the ounce, called by the Spaniards Tigre or Tigre real, and by the Portuguese Onca vermelha, Onca pintada. It was a great eater of men's flesh, and is said to have devastated whole districts. Friederici, *op. cit.*, p. 137. The other animal was probably the puma. Friederici, p. 139.

1: Staden--166 (1553-54) 1928 Tupinamba
116, 136

"Concerning a kind of bat which at night bites the toes and foreheads of the people when they are asleep.
There is a kind of bat (94) in the country, bigger than the bats in Germany, and at nights these creatures fly about the huts and hammocks when the people are asleep. And when they see that anyone is asleep and not easily disturbed, they alight by the feet and bite off a mouthful, or they bite the forehead, and then they fly away.
When I was among the savages they often bit my toes, and when I awoke my toe was all bloody. But they attack the savages for the most part in the forehead."

"94. The vampire, in Tupi Andyra, the Morcego of the Portuguese."

1: Staden--166 (1553-54) 1928 Tupinamba
116, 136

"Concerning a small insect, like a flea, which the natives call Attun.
There is a small insect like a flea, but smaller, called Attun in the savage tongue. (93) It is bred in the huts from the uncleanliness of the people. These insects creep into the feet, causing a tickling sensation when they enter, but eating themselves into the flesh so that one scarcely feels them. If they are not observed and extracted at once they lay a batch of eggs as round as peas, and when these are extracted a small hole about the size of a pea remains in the flesh. I have seen, when I came first to the country with the Spaniards, that my companions frequently ruined their feet by neglecting these creatures."

"93. The nigua, or 'jigger' (Pulex penetrans). There is a description in the Voyage of Ulrich Schmidt (Schmidel), Hakluyt Society, No. LXXXI (1891), p. 74. François Pyrard of Laval says that he had seen people lose their feet by these pests, and that he was himself afflicted by them and carried the marks on his legs long afterwards. Voyage, Hakluyt Society, 1890, Vol. II, Pt. II, p. 319. Staden does not mention mosquitos and midges, but there are some harrowing accounts in the letters of the early missionary Fathers of the sufferings caused by them. See G. Friederici, Der Charakter der Entdeckung und Eroberung Amerikas, Stuttgart, 1926, I, p. 149.

l: Staden--167 (1553-54) 1928 Tupinamba
116, 136, 222

"Concerning the bees of the country.

There are three kinds of bees (95) in the land. The first kind is exactly similar to our own. The second kind is black and as big as a fly. The third is as small as a gnat. They all store their honey in the trunks of trees, and I have gone frequently with the savages to gather it. In general, among all three species, we found the honey best among the smallest. They do not sting as severely as the bees with us. I have often seen them fly upon the savages when they were taking the honey, so that they were forced to brush them from their naked bodies. I have also taken the honey when I was naked, but the first time on account of the great pain I had to run to a stream and wash the bees off before I could get rid of them."

"95. Wild honey formed part of the food of most of the tribes of South America. The bee is indigenous to both worlds, though the various American species, inferior in size and in honey-making capacity to those of the other hemisphere, have never been reduced to captivity. E. J. Payne, *History of the New World called America*, Oxford, 1892, Vol. I, p. 377."

1: Staden--167 (1553-54) 1928 Tupinamba
116, 136, 301

" Concerning the birds of the country.

There are many strange birds in this country, particularly a kind called Uwara Pirange (96), which seeks its food by the sea and nests in the rocks close to the shore. This bird is about the size of a hen, with a long beak and legs like a heron, but not so long. The feathers on the young birds are light grey. Later, when they are fledged, the feathers become dark grey. They fly about thus for a year, after which the plumage changes again and the whole bird becomes red, as red as paint, and so it remains. The savages set great store by these feathers."

"96. The Flamingo, described in ch. xix."

1: Staden--168 (1553-54) 1928 Tupinamba
116, 136, 244, 263

"The pepper is of two kinds, one yellow the other red, and the growth is in this manner. When green it is about the size of haws which grow on thorn bushes. The plant is small, about three feet (half a fathom) in height, with small leaves. It is full of pepper which burns the mouth. They gather the pepper when it is ripe and dry it in the sun."

1: Staden--168
116, 137, 302

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" An account of certain trees in the country.

There are certain trees called by the savages Juni Papeeywa,(97) whereon grows a fruit not unlike an apple. The savages chew the fruit and press the juice into a vessel, and paint themselves with it. When it spreads on the skin it looks at first like water. Then, after a time, the skin becomes as black as ink, and so it remains until the ninth day when it disappears, but until then it cannot be removed, however much the skin is washed with water."

"97. The Papaw Tree (Carica Papaya), generally called Mammoeira from the fruit Mammão being shaped like mammae [R. B.]. The writer of the Treatise of Brazil, Purchas (reprint), XVI, p. 473, calls it the Janipaba tree: 'Of this fruit is made a blacke Inke: when it is made it is white, and annointing themselves therewith it stayneth not presently, but within a few houres the partie remayneth as blacke as any Jeat."

1: Staden--168
116, 137, 248

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"The cotton grows upon trees which are about six feet (a fathom) in height, having many branches, and as they blossom the bloom turns into balls. When these are about to ripen they open, and the wool is found in the balls, surrounding black kernels which are the seeds from which the trees are planted. The shrubs are full of these balls." (98)

"98. On the cotton plant see E. J. Payne, History of the New World called America, Oxford, 1892, I, p. 369.

1: Staden--168 (1553-54) 1928 Tupinamba
116, 137, 244

"There are roots also called Jettiki, (99) which are excellent to the taste. When they plant them they cut off small pieces and place them in the ground. These them take root and spread themselves over the ground like hops, throwing off many additional roots."

"99. The Tupi word Jetyca is also applied to the batata or sweet potato...."